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MACKENZIE VALLEY PIPELINE INQUIRY

Government  
Publications

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Hay River, N.W.T.,

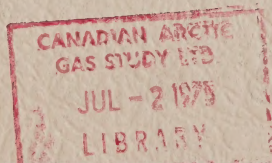
May 29, 1975.

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PROCEEDINGS AT COMMUNITY HEARINGS

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Volume 5







APPEARANCES:

Prof. Michael Jackson for Mackenzie Valley  
Pipeline Inquiry;

Mr. Darryl Carter for Canadian Arctic  
Gas Pipeline Limited;

Mr. Alan Hollingworth for Foothills Pipelines  
Ltd.;

Mr. Glen W. Bell for Northwest Territories  
Indian Brotherhood and  
Metis Association of the  
Northwest Territories.

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Community V

CANADIAN ARCTIC  
GAS STUDY LTD.

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R. B. Graves

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Bay River, N.W.T.

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RUFUS B. GRAVES, SWORN:

THE WITNESS: I am Rufus B.

Graves, Superintendent of Education for the Government  
of the Northwest Territories, but that is my work that  
I do in the Community of Bay River; but I am not





R.B. Graves

Hay River, N.W.T.

May 29, 1975.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, we will call our meeting to order this afternoon. I should say for those of you who were here last evening that Mr. Morin, a fisherman, invited me to come out today to the West Channel, so I went out there this morning and Mr. Morin and Mr. Studney, who also gave evidence last night, showed me around the boats and the pier that the fishermen have out there on the West Channel. I also saw the barge that is being built there for Dome Petroleums.

Well, we will start this afternoon and just as yesterday, anyone who has anything to say can just go right ahead and say it, and you can just say what is on your mind. You don't have to have a prepared brief. You can stand up or remain seated, whatever makes you feel most comfortable, so I am in your hands.

Yes sir. We will just swear you in, if you don't mind, before you begin.

MR. GRAVES: All right.

THE COMMISSIONER: You can be seated, if you wish, sir. That other microphone might be more comfortable.

RUFUS B. GRAVES, sworn:

THE WITNESS: I am Rufus B. Graves, Superintendent of Education for the Government of the Northwest Territories, but that is my work that I do in the Community of Hay River; but I am not





1 appearing on behalf of the Government. I am appearing  
2 as an individual who is very concerned with the  
3 impact and what happens in the area of education  
4 in Hay River and other communities. The communities  
5 that I have a great deal of interest in are Hay  
6 River, the Hay River Indian village, Enterprise,  
7 Kakisa Lake, Fort Providence, and Pine Point.  
8 The reason that I bring Pine Point into it is for  
9 the very simple fact that we have Grade 11 and 12  
10 students being transported daily to Hay River from  
11 Pine Point to attend Diamond Genness Secondary  
12 School.

13 There are some areas, a number  
14 of areas, I guess, probably about five or six that I  
15 would like to touch on to bring forth what is  
16 actually going to happen to me and to the educational  
17 community of this particular area.

18 At the present time, I  
19 have been here four years, we have something like,  
20 we have 900 students in the Hay River school system.  
21 There are on Vale Island, which is referred to as  
22 the Old Town area, there are approximately 350 students  
23 and the buildings are relatively old, Camsell School  
24 which was formerly the Hay River High School. We  
25 tore down a certain section of it and now we use  
26 the remaining portions and have for the last two  
27 years, three years, to house students in Grade 6 and  
28 7 only.

29 St. Paul's takes care of  
30 Grades 4 and 5. As you are well aware the austerity



1 program that are being experienced by people in  
2 education in the territories, is making it doubly  
3 difficult for us to meet, say, current requirements,  
4 let alone projected requirements at this particular  
5 stage, so I am quite concerned about it as a  
6 citizen here and I can see that if we are looking  
7 at buildings alone that with a construction program  
8 there will be -- has already been set ahead and  
9 we are looking at '77, if they were to start in '77  
10 we would not be able to house them in our present  
11 circumstances.

12 We now have accommodation  
13 for approximately, to my guess-timating, of  
14 approximately 1,100 students which would crowd  
15 the facilities in Hay River if they were to be filled  
16 to that number. Of course, I can see us with a  
17 number of Atco units on the grounds, we have  
18 ample grounds to put units on to serve the needs  
19 as far as accomodation is concerned for students.  
20 If they come through in the things that I hear, like  
21 for example that the population will double in Hay  
22 River alone in the next -- say, within the next  
23 two years, then with 42 teachers on staff now,  
24 we're not looking at only 92, you're just doubling the  
25 requirements if the school population doubled, but  
26 we are also looking at the problems that are  
27 brought to us which - require councilors for the  
28 students, special education programming, increased  
29 administrative staff, plus the various clerks and  
30 people that carry on other functions, such as the





But with that as a staging area, it would appear that I would be faced with the setting up of probably anywhere from two to four buildings there to serve the increase in population will take place once that is set maybe as a staging area.

A Two to four Atco units, portable units to house the school population, and I haven't mentioned the fact that when we start in with the increase in the school population, you also are increasing staff but that has an attendant fact, and that is the increase in the requirements for accommodation for teaching staff, as well as other personnel associated with the operation of the school.

Q Do you provide accommodation





R.B. Graves

1 for your teachers?

2 A Yes, accommodation is  
3 provided for all teachers, furnished accommodation,  
4 and so this presents us with quite a problem. We've  
5 had difficulty in meeting these requirements up until  
6 this year.

7 I might add and say at this  
8 point that there was a 7 to 8% growth rate experienced  
9 in Hay River in the first three years that I was here,  
10 and going back two years prior and basing it on a  
11 five-year growth factor. But this year --

12 Q What were those three  
13 years?

14 A O.K., let's go back to  
15 '71, each year since '71 we've had a 7 to 8% increase.

16 Q That's in school population?

17 A In <sup>school</sup> population, I'm speak-  
18 ing of the school student population. This year we  
19 anticipated, with a growth of 7 plus, that we would have  
20 a student population here of something close to 1,000,  
21 but we are now this year nearly at zero growth in  
22 student population. Things have come to a screeching  
23 halt here, so to speak, as far as the influx of  
24 students. However, this doesn't mean that people are  
25 not moving into the community. One of the experiences  
26 we had at Pine Point, for example, is that we estimated  
27 there would be 1.5 students per unit of housing; it  
28 turned out that it was a little less than 1, so this  
29 kind of throws your crystal ball out of whack.

30 Of course, the crystal ball



R.B. Graves

1       this year, we're not looking into the future but  
2       we have looked backwards to September, 1974, and my  
3       staffing is based on September '74 actual enrolment  
4       at that particular time.    So you see there's no  
5       provision made for any increased enrolments at this  
6       time.    So if we're hit with a tremendous increase  
7       you know, we're going to be faced with accommodations  
8       and buildings and increased funding and so on and  
9       so forth, which I hope it will come from somewhere.  
10      But I'm faced with the problems of making provision  
11      for these locally, and all the problems that go with it.

12                               The Kakisa Lake area -- Kakisa  
13      is not that great a problem because we have children  
14      going in a hostel and also attending in Fort Providence.

15                              Fort Providence would present  
16      an additional problem too, in the event that they have  
17      a staging area there, which means that with a school  
18      population of 200, and formerly 10 teachers, but I've  
19      been cut back to 9, then we are looking at, say there's  
20      an influx of population there, we have additional  
21      problems.   Fortunately we do have building space to  
22      maybe accommodate up to around 250 to 260.

23                              Q       That's the school at  
24      Providence?

25                              A       At Fort Providence, yes.

26                              One of the things that I'm  
27      involved in, other than the in-school program, most  
28      people would identify -- I shouldn't talk from that  
29      point of view, as a citizen you know I should speak  
30      some other way -- but I'm also involved and concerned





R.B. Graves

1 about what we call continuing special education, which  
2 has to do with tradesmen and trade qualifications and  
3 certification. To give you an idea of what you're  
4 asking, you know you were wanting to know about the  
5 impact.

6 Last year in 1974 we had  
7 tradesmen applying for certification, 39. This year  
8 since January 1st we have already had 38 people. So  
9 at that rate we're looking at something, if we were  
10 to continue this accelerated rate, then we would be  
11 looking by the end of this year theoretically at four  
12 times that much, approximately 160 trades qualifications.

13 Q Are you talking about the  
14 south Slave ?

15 A That's right. I take  
16 care of, out of my office we take care of all the  
17 trades qualifications, all the apprenticeship program-  
18 ing, and that's for Hay River, Providence, Pine Point,  
19 Cominco Mines, and also we have been working to take  
20 care of Fort Smith.

21 For example, we've had just  
22 enquiries for trades qualifications something like over  
23 204 people made enquiries about trades qualifications.

24 Q You mean about obtaining  
25 them?

26 A That's right.

27 Q Not about hiring them.

28 A No.

29 Q Obtaining trades qualifi-  
30 cations.



R.B. Graves

1                                   A     Certification for the  
2 Territories in order to carry out their jobs. What  
3 happens is if you're looking at a force that's coming  
4 in here, you know, with the present rate we're going  
5 to double, and most of the people who come in here will  
6 be people who have or are in different -- they're  
7 either journeymen for trade certification here, trans-  
8 fers, or they're working on the various apprenticeship  
9 years, and they come in and they must be registered  
10 with us, and most of the people who have been coming in  
11 here are people who will be qualified. In other words,  
12 the qualifications that they have are not obtainable  
13 in the Territories and we will be in a position where  
14 we will have to take care of all of that, and I have  
15 one man that does this.

16                                   Just in the apprenticeship  
17 program alone we have something like 60 some-odd people  
18 in the apprenticeship. We figured it out if he were  
19 to visit according to the requirements, four times a  
20 year is required, or once a month in the first year,  
21 we'd have something like eight or 900 visits, you  
22 see, and it's impossible to do that.

23                                   There are a number of points  
24 that I could touch on, but I -- in giving you some  
25 ideas.

26                                   Q     Well, go ahead, don't  
27 stint yourself. I'm anxious to hear anything you've got  
28 to add.

29                                   A     One aspect of course is  
30 the bussing business, and that is always a very tender





R.B. Graves

1 point here. I certainly have had my raps over bussing  
2 before; but that's part of the deal. But the bussing --

3 Q It goes with the job.

4 A That's right. Right now  
5 I've already -- there's a lot of things that go with  
6 it, that it doesn't say anything about in the fine print.

7 The bussing we are now involved  
8 in with the situation I have, we can conceivably see  
9 doubling of bussing, which would run to the tune of  
10 something, \$100,000-something a year which we're already  
11 up to 60-70,000 a year. So the money aspect is some-  
12 thing to really be considered.

13 Staffing, of course I men-  
14 tioned the problems that, not just obtaining a teacher  
15 for a classroom but also the auxilliary personnel in  
16 order to render the services that the people expect  
17 from us in the educational program. You know, people  
18 move in and they assume automatically that we will be  
19 able to provide for their children, and we have people  
20 come into the Territories that bring to us many  
21 problems. They, for example, with children who are  
22 presently enrolled in special education programs in  
23 say the City of Edmonton. They come to Hay River, we  
24 do not have that facility. We do not have schools for  
25 them. We are not able to provide the type of specialized  
26 training programs at this time. We do the very best  
27 we can. We send children out for training, you know,  
28 the hard of hearing, visual and so on; but it taxes  
29 us another -- you know, it's a very difficult problem.

30 A lot of people, I don't know





R.B. Graves

1 whether they're aware when they're employed in the  
2 Territories, but they must be aware that if they have  
3 some physical or mental difficulty, you know problem  
4 child, or even themselves, such as diabetic and so on  
5 and so forth, of a serious nature and so on, that we  
6 have very good facilities here, but at present with a  
7 22-bed hospital for example, and you throw in 8,000  
8 people for a 22-bed hospital, it's going to be pretty  
9 rough just in that area. I might mention that.

10 The funding, of course, that's  
11 something that will probably automatically come once  
12 they hit us. Like when they say, "Whenever you  
13 see the whites of their eyes."

14 But we have a lot of brown  
15 eyes, you know, so we've got to take care of them. Under  
16 local training, for example I have the responsibility  
17 to take care of the basic literacy programs, adult  
18 education, adult upgrading of people so they can take  
19 advantage of the employment. In fact, we have used  
20 the damage in their secondary school for adult educational  
21 programs. We're trying to work it as a Community  
22 Education Centre, not just a secondary school.

23 A number of these points on  
24 training, I don't have anything to do with AVTC in  
25 Fort Smith, of course that's something else, but we send  
26 numbers of people in there for training. We have a lot  
27 of unskilled people here, but we try to send the numbers  
28 out to Fort Smith. We would like to take care of the  
29 programming locally and we're making strides to do that  
30 within our own community. In fact, I think most people



R.B. Graves

1 in the pipeline business run into the fact that when  
2 we take an individual from his community and he's away  
3 for six months at a time, your chances of losing him  
4 are very high because of the changing of his particular  
5 environment. So we look at and recognize that here.

6 The problems that we are looking  
7 at also in looking way into the future is the aftermath.  
8 What happens after we've built all the schools and the  
9 Atco Units and we have them here and then within ten  
10 years you see everyone's gone? So it's a crystal  
11 ball that a person has to look into.

12 If there's one recommendation  
13 I could make, it would be that we, like everyone else  
14 is looking for, is to have as much lead time as possible  
15 to prepare for orderly development. That would be our  
16 wish, but I can imagine when this thing goes it will  
17 move very rapidly. I just leave it like that then.

18 If I can answer any questions  
19 for you I'll be glad to do so.

20 THE COMMISSIONER: I have a few  
21 questions that are not particularly well organized, but  
22 they occurred to me while you were speaking.

23 Q I visited that barge  
24 that I think a man named Mr. Gill is assembling on the  
25 West Channel, and he told me that most of his crew  
26 were local people, and they appear to be mostly welders  
27 because they are assembling panels, steel panels that  
28 had been shipped from Vancouver, I think. Would you  
29 have certificated the welders that he's using there?  
30 Would they have any certification at all?





R.B. Graves

1                                   A     Well, they would be  
2     certificated in B.C., which is acceptable here for  
3     them to work here. What we are interested in is those  
4     that are on the apprenticeship program who wish to  
5     continue their apprenticeship until they reach their  
6     journeyman ticket. This would be one of the things we  
7     run into.

8                                   In most provinces there is a  
9     registration required for journeymen. At this time I  
10    believe in the Territories we do not have the require-  
11    ment of registration for all journeymen. This would  
12    pose us a big problem if the registration of these  
13    people, so it would call for an additional staffing in  
14    my office to accommodate this influx.

15                                  I lookfor, you know, the  
16    skilled craftsmen are the ones who will be pouring in  
17    to the north. Of course, when you are looking at four  
18    years,  
19    three and four, six years to train for a particular  
20    skill. We have no time now. They have been working for  
21    some, I'd say three years, in doing some work in the  
22    direction of providing training; but it's a pretty  
23    slow business.

24                                  One thing about it is that  
25    not everyone wants to be a welder or a carpenter or  
26    whatever it may be. So we automatically have selecti-  
27    vity there where they do not -- you know, we can only  
28    take care of so many carpenters here. Like heavy duty  
29    equipment, we have lots of heavy duty equipment. It  
30    seems like everyone I run into has had a heavy duty  
   equipment training course but there's not that many



R.B. Graves

1 D-8's around for a guy to run. But the limited train-  
2 ing program, it's very complicated, very complex and  
3 very difficult because you know, they're not going to  
4 come to us and appeal to me and say, "We need 20  
5 welders," and they know darn well we can't provide  
6 20 welders like that. It just won't happen. We can  
7 gradually train people.

8 I was reading information that  
9 once the pipeline would be set, that years and years  
10 ago they used to have five or ten families at pump or  
11 compressor stations. Now they run it all by computer  
12 in Toronto.

13 Q Calgary, I think.

14 A Is it Calgary? Well, of  
15 course you probably recognize it's somewhere else  
16 besides here, but I grew up in Texas and the compressor  
17 stations, I've seen them where they were abandoned and  
18 all it was was just an automatic device. No one around  
19 except maybe one fellow to open and close the gate  
20 in case the inspector came by.

21 THE COMMISSIONER: Well, I  
22 think that Mr. Workman, who is here from Arctic Gas,  
23 told us last night there would be something on the  
24 order of 200 people employed once the pipeline is  
25 in operation, and I think for the most part he made  
26 it clear they would be employed at Inuvik, Norman  
27 Wells, and Fort Simpson. So that your query, after  
28 it's constructed what do we do with all these schools  
29 and hospitals and housing and roads you built, is one  
30 that this Inquiry has to think about and you people





R.B. Graves

1 here in Hay River have to do some hard thinking about.

2 There is, of course, as I  
3 think you all know, what is called a real likelihood of  
4 looping which means there would be continuing construc-  
5 tion over a period of a decade or a little more, but  
6 that wouldn't be quite as intense as the initial three-  
7 year construction programs, as I understand it.

8 Can I ask you another question?

9 Q Pine Point, you said that  
10 you had 38 people that you certificated last year in  
11 various trades, and that would be for the South Slave  
12 region and the communities you spoke of earlier.

13 A This doesn't count the --  
14 we're only talking about the completion of apprentice-  
15 ship programming for certification.

16 Q Here in the Territories.  
17 Here in South Slave.

18 A Just across here, and  
19 in Hay River obviously we take care of, let's see, I'd  
20 probably say 70% of all of it.

21 Q In the Territories?

22 A Yes. So you see, we're  
23 looking at a population that I maintain is -- people  
24 are, I don't know what it is but they don't seem to  
25 realize that when you go across from Wrigley, Simpson,  
26 and up there, and go across to here and include Fort  
27 Smith and Resolution, you're looking at probably one-  
28 fourth of the population of the Territories.

29 Q I know.

30 A You've got 4,000 people



R.B. Graves

1 here, you've got 2,100 at Pine Point and they keep  
2 telling me they're going to grow like crazy, that's  
3 6,100, another 5, 6, 700, that's 8,000 people right  
4 across here. Then you throw in Fort Smith, which is  
5 say a couple of thousand, ten, and then you go over to  
6 Simpson and pick up another thousand, 1,500 or around  
7 there, you've got another 38,000, it runs about a  
8 third.

9 Q Yes.

10 A So there's a lot of --  
11 and the one thing, everything has not percolated down  
12 through here yet. We've had a lot of information and  
13 what-not, but to my knowledge this is the first time  
14 well, that we've had anything, you know, input directly  
15 into what's being, you know, put together.

16 Q At any rate you said  
17 last year you certificated about 38 people who com-  
18 pleted your trades training program?

19 A Not ours, but they came  
20 into the Territories on completion, such as at Pine  
21 Point and Hay River both.

22 Q Oh, I see.

23 A Once they were tradesmen  
24 they were in Pine Point and Hay River.

25 Q I was just going to ask  
26 you that.

27 A Yeah.

28 Q Out of the 38 --

29 A Well, let's put it this  
30 way, we have something like -- I stand to be corrected





R.B. Graves

1       -- I didn't bring the figures because that's not my  
2 situation, I'm just trying to pull it out -- but I'd  
3 say that we have something like oh, maybe 60-70 of  
4 our apprentices operating out of say Pine Point, and  
5 the balance of about 90-100, and that's people in  
6 various phases of the apprenticeship program, in Hay  
7 River, Enterprise and there. We have only about --  
8 say we have 20 or 30 in Fort Smith. So you see they  
9 all move. There's a heavy concentration out here. This  
10 is the industrialized area of the north in a sense.  
11 This is the only place that I'd say private enterprise  
12 exceeds the governmental type.

13                                   Q     Hay River and Pine Point?

14                                   A     Sure.

15                                   Q     Those are the only two  
16 places?

17                                   A     Yes.

18                                   Q     I'm sure you're right.

19                                   A     And one of the things that  
20 perturbs me a little bit is that people have the assump-  
21 tion that since there is a good income in a community,  
22 of the average people, say for example that there is  
23 no correlation between a good income in a sense and  
24 the social problems that you experience. There are a  
25 lot of problems, you know, in communities where people  
26 make good money, there's no doubt about it. So a lot  
27 of people say, "Well, they don't need certain assistance  
28 and what-not in family counselling and things of this  
29 nature," and that's wrong. They certainly do, but  
30 that's not in my area. I'm not involved in social



R.B. Graves

1 development type of programs.

2 Q Just without asking you  
3 for precise figures, how would you break down those  
4 38 people who completed their trades training here last  
5 year among the trades?

6 A I'd say the large per-  
7 centage of them were involved in heavy duty equipment  
8 operation.

9 Q At Pine Point?

10 A Which would be at Pine  
11 Point. You see, our office works -- well, all the  
12 apprentices there are handled through our office in  
13 Hay River. So we have one man to take care of it, and  
14 now there is to be two.

15 I might add that the appren-  
16 ticeship program, which is now being transferred under  
17 economic development, will not be tied in with the  
18 Education Department, which I have no comment on that.

19 Q I won't ask about it  
20 then. I just -- forgive me for asking you again --  
21 but I want to make sure I understand it. Do you have  
22 -- you supervise, at least until this jurisdiction is  
23 transferred to Trade Ministry, you supervise the  
24 apprenticeship programs that you have here in the  
25 Territories, both for people living here who start out  
26 in the program here, and for people coming in who have  
27 one or two years left, and you supervise that and you  
28 said that in your south Slave region last year you  
29 --38 completed the program.

30 A That's 38 tradesmen





R.B. Graves

1 applying for certification. They were successful there  
2 but there is an estimate that we had 204, you know,  
3 there were enquiries concerning this. I don't have  
4 these statistics, the ones I had written down are just  
5 that we had 39 tradesmen in '74 for certification,  
6 and this year in the first four months, five months of  
7 this year we have already certificated 38.

8 We envisage examinations from  
9 other provinces who still have jurisdiction over the  
10 people, you know, taking examinations. We envisage  
11 exams from four other provinces because some people  
12 come here for short periods of time and leave, and  
13 it's hard to keep up with the statistical part of it.

14 But I can say this, there  
15 has been a tremendous increase in the apprenticeship  
16 work we've had. A tremendous increase. Just roughly,  
17 I don't think I can rough it out but I'd say we have  
18 now since '71, we have probably nearly four times as  
19 many people involved, three to four times as many  
20 people involved in the apprenticeship program.

21 Q If you were to take Pine  
22 Point right out of the equation, would that reduce those  
23 38, the number 38 by one-half or by one-third?

24 A I couldn't, I just  
25 couldn't rightly say. Certainly, if your interest is  
26 such that you would like, I could make the figure  
27 available for you, certainly would. You can take a look  
28 at it and you can see for yourself the growth rate.

29 Q Oh, I'm satisfied about  
30 the growth rate. I was just interested in what you



R.B. Graves

1 said a moment ago about Hay River and Pine Point being  
2 together, accounting, I'm sure from what you say, for  
3 more than half of all of the apprentices in the North-  
4 west Territories.

5 A That's right. This is  
6 pretty hard to understand, but still it's easy to under-  
7 stand why, because like I said, the only industrializa-  
8 tion, the only say free enterprise or productivity  
9 as far as manufacturing or in the transportation scene  
10 here, you know, is Hay River and Pine Point, and Pine  
11 Point, of course, is made up of a work force that's  
12 strictly people who are journeymen or certificated an  
13 apprentice. So I'd say it was a pretty heavy respon-  
14 sibility, keeping up with it all, and what I wish to  
15 point out is that we're not going to have just  
16 problems in schools. We're going to have problems in  
17 all aspects of training and various education programs.

18 Q You said that 204 had  
19 applied last year or made enquiries. I didn't quite  
20 understand that. Were those people who wanted to enter  
21 apprenticeship training?

22 A People who wanted to  
23 take the trades qualifying examinations, trades  
24 certification; for one reason or another they never  
25 followed up, or they did follow up and qualified; but you  
26 see, a lot of people come in, we envisage examinations  
27 and they may leave in a month.

28 Q But 204 who enquired,  
29 some of them would be from outside the Territories.

30 A Oh yes.





R.B. Graves

E. Dean

It's hard to -- I'd have to have figures for you so that we could go through that, because it would have more meaning for you. I'm sure it may sound garbled to you, but I certainly would, you know, be pleased to make them available

Q Well, I understand the broad lines of the thing although I don't completely comprehend the figures. I wonder, Mr. Graves, I don't know whether you've met Mr. Weick of the Inquiry staff, but I think he would like to chat. He's the man in the blue shirt back there. I just am saying to him that he's not to leave town without talking to you at greater length about these matters. But thank you very much and I hope if you can stay around a bit it may be that some other questions will come up, that is I want to hear from others but if you don't have to get right back to work maybe you wouldn't mind waiting a while.

A Fine.

THE COMMISSIONER: Thank you  
very much, sir.

(WITNESS ASIDE)

THE COMMISSIONER: Well, anyone else who has got something to say, you certainly should feel free to come forward now. Yes sir? Come right up here, if you wish, and you can sit down here, if you like.

EARL DEAN, sworn:

THE WITNESS: My name is Earl



E. Dean

1 Dean, and I'd like to address the Inquiry concerning  
2 some matters of the socio-economic impact of the  
3 proposed pipeline. I've been studying this matter  
4 for some time. A couple of years ago I was working for  
5 the Indian Brotherhood in Ottawa and it came to my  
6 attention that the socio-economic impact of the pipe-  
7 line was to be dealt with, you know, before they went  
8 ahead. I wondered at the time what the phrase meant.  
9 It seemed to be a very wooly kind of idea.

10 As far as I've been able to  
11 understand from what Gas Arctic has said in their  
12 submission and so on, they have more or less taken the  
13 approach that, "Well, we'll be providing more jobs for  
14 people," and that this is going to start to solve some  
15 of the social problems that we anticipate as being  
16 a result of the pipeline.

17 I'm not too convinced that  
18 this ready answer is really the case. I think it's  
19 very difficult, like I say, to get one's mind around  
20 some of these concepts because for one thing I don't  
21 speak for any group of people, you know, I'm simply  
22 speaking as a person who is interested in an academic  
23 sense in these questions.

24 But if you took some social  
25 indicators and looked at situations that have gone on  
26 so far, like I imagine like say the Town of Fort Provi-  
27 dence , you see a certain kind of pattern emerge. The  
28 highway touches the town and the town begins to change.  
29 More people start drinking, drinking more heavily.  
30 There are more admissions to the nursing station due



E. Dean

1 to alcohol-related kind of injuries. There are more  
2 children in the receiving home; more people are put in  
3 jail; more families break up. Families cope with this  
4 breakup by sending the kids to hostels. In short, the  
5 whole town begins to change and the difficulty, of  
6 course, is deciding, "Well, this change that I'm  
7 observing, is this the result of my own perception?  
8 You know, am I looking at things and finding the worst  
9 aspect of things, or is there in fact some kind of  
10 objective criteria whereby one can establish that there  
11 is some real social damage going on?"

12 Well, if it could be proven,  
13 for instance, that when the pipeline goes down the  
14 Mackenzie Valley that it's going to cause more misery  
15 for people, and you have the somewhat weak argument  
16 that, "Well, it's also going to provide businessmen  
17 with some more money, and it's going to provide some  
18 jobs for some people," but on the whole if it could be  
19 proven that there is kind of a downhill, if you like,  
20 thing happening in terms of human relations, I think  
21 society is almost accountable for that kind of thing.

22 I'm going to read you something  
23 I'm sure you're very familiar with. It's from the  
24 "Expanded Guidelines for Northern Pipelines," as tabled  
25 in the House of Commons on June 28, 1972 by the Honour-  
26 able Jean Chretien. On page 25 in the introduction he  
27 says in the social guidelines:

28 "That they're going to seek to minimize the  
29 adverse social and economic consequences  
30 associated with rapid large-scale development





E. Dean

1           where these adverse effects can be  
2           predicted with some degree of certainty."  
3       That's a qualified statement, but there is, I think,  
4       a sincere kind of attempt to ameliorate what we  
5       anticipate might happen, and I think if we look at  
6       small communities along the Alaska Highway we'll find  
7       that the Indian people there, a lot of them have lost  
8       their language; we'll find that there is a lot of  
9       drinking and so on; and we'll find that people don't  
10      have the same autonomy, they don't have -- they have  
11      lost something.

12                               THE COMMISSIONER: I'm sorry,  
13      you said the Alaska Highway. You meant the Alaska  
14      Highway?

15                               A     I did.

16                               Q     I know what you're  
17      talking about but I wanted to --

18                               A     Yes. If you read the  
19      "NATIONAL GEOGRAPHIC" and you look at the kind of  
20      development that's going on in the Amazon, you know,  
21      it's almost as if it was magic, you know, the highway  
22      goes into some of these areas and people die, they  
23      start dying, they get diseases. Now they can say,  
24      "Well, they're not immunized."

25                               But I don't think it's just  
26      simply a matter of vaccination. There is a collision  
27      of two ways of life, and I think it is important  
28      to understand the nature of that collision, and I  
29      think I can offer you some suggestions about what's  
30      really going on in terms of this, and the other part



E. Dean

1 of what the Minister wanted was that,

2 "In order to ensure that the social and  
3 economic benefits outweigh the costs, the  
4 applicant shall make a conscious effort to  
5 contribute to the social and economic  
6 development of the Territories."

7 Now, it's almost machiavellian  
8 or something to start talking about peoples' lives in  
9 terms of benefits and costs; but maybe those are the  
10 only kinds of things we can come to terms with. But  
11 what I suspect is going to happen is that we're going  
12 to say, "Yeah, well there's going to be a lot more  
13 alcohol in the north, so we're going to spend more  
14 money on picking up the pieces of human wreckage that  
15 occur from this development," and I don't think that's  
16 right. I don't think that's the right approach. I  
17 think there has to be like a preventative kind of  
18 behaviours and processes that get initiated, and I  
19 think that those kind of processes probably involve  
20 making sure that people in the north are part of  
21 social institutions that they have some control over.

22 Now when I say "social  
23 institution," it could be anything, it could be a  
24 church, and you ask yourself, "How many Indian people  
25 are religious leaders in churches?" You look at the  
26 schools and you say, "How many Indian people are tea-  
27 chers, are leaders, are examples to the kids?"  
28 You look at a business and you say, "How many Indian  
29 people are owners of business so that they are the  
30 people that have to be negotiated with?" So far the





E. Dean  
M S. N. Thorson

1 record has been pretty dismal.

2 Now I realize that I'm being  
3 philosophical and general, but I want to start getting  
4 into these issues because yesterday it seems to me  
5 that some people at least started to get into these  
6 areas, and I can understand the reluctance to deal  
7 with the philosophical and the ethical problems. But  
8 it seems to me that there should be at least some  
9 -- you know, some mention of these things.

10 Q You go right ahead,  
11 I've got all afternoon and all evening, for that  
12 matter, so don't feel that I have any reluctance to  
13 listen to you on those subjects. I'm quite interested  
14 to hear what you have to say.

15 M S. THORSON: Excuse me.  
16 Could I be sworn in because he says he's academic?  
17 He lives it every day. I'm his wife and it's not an  
18 academic interest at all, and I could intrude occasion-  
19 ally and make it sound less academic because he's  
20 very cool now but --

21 THE COMMISSIONER: Well, why  
22 don't we swear you in and you sit over there too, if  
23 you feel an objection.

24  
25 M S. NORA THORSON, sworn:

26 MR. DEAN: Yes, Nora and I  
27 have worked together quite a bit in all these things.  
28 We travelled to about 12 communities down the Mac-  
29 kenzie Valley to do a health study for the Indian  
30 Brother\_hood, and we would camp in each community



E. Dean  
M s. N. Thorson

1 and ask the chief and some of the people there what  
2 they thought of the Northern Health Service, and  
3 that's where we first started to develop some of our  
4 perceptions. We're both white, so I've got to emphasize  
5 again that we're not speaking for Indian people, but  
6 somehow I grew up here in Hay River and so this is  
7 my home town. I have children and I want the effects  
8 of what's being done, it's going to affect my  
9 children, it's going to affect myself, so that's the  
10 basis of our --right.

11 It's like I say, a big  
12 subject. Do you remember where I was?

13 M S. THORSON: It's very hard  
14 to make this your living room, and that's why I think  
15 you'll find most people are having difficulty at it.

16 I think something, I guess  
17 it really gets to the philosophic, to us it's not  
18 just a pipeline. The pipeline has become something.  
19 In the States people couldn't get ahold of Viet Nam  
20 but when they got ahold of the --

21 MR. DEAN: The environment?

22 M S. THORSON: No, the plumber  
23 crisis, they could grab ahold of that and they could  
24 gnatter at that. Well, what's happening up here peo-  
25 ple haven't been able to get ahold of, and so when  
26 there's a chance to speak on the pipeline it's not the  
27 pipeline quite that we're getting at, but somehow the  
28 pipeline is symbolic of what's happening up here, and  
29 two things that were said yesterday, one was talking  
30 to some people who were born and raised up here who



E. Dean  
M s. N. Thorson

1 are going outside, and I said, "Well, why are you  
2 going outside?"

3 And they said, "Well, there's  
4 getting to be too many outsiders up here."

5 And I said, "Well, how can  
6 it be better going outside that to stay up here with  
7 outsiders?"

8 And they said, "Well, it's  
9 no longer here any more, but there's a great preten-  
10 tion that it's here, and people are pretending or  
11 they're creating a north, and in the process they're  
12 destroying what they were raised with and they'd  
13 rather go down and live with the traffic in Vancouver,  
14 thank you, and live really."

15 When Earl and I said we  
16 were going to come here, we said, "well, who do we  
17 speak for?"

18 And we said, "Well, I guess  
19 maybe we should speak for those people who are on the  
20 verge of becoming violent, who are in the jails,  
21 people who can't get ahold of it, have no means to  
22 get ahold of it, but are reacting to it, reacting  
23 to -- Earl said we went down the river and it's  
24 true, we pitched our tent in each community and the  
25 chief introduced us to a couple of people and we stayed  
26 at our camp until it filtered through the community  
27 who we were and what we were about, and then the  
28 people would come and talk to us about what they  
29 wanted to say, and that was --

30 But I got identified





E. Dean  
Mrs. N. Thorson

1 with pipeline, I got identified with Bay managers,  
2 I got identified with all the things that I'm opposed  
3 with because I'm white, and I don't want my kids to  
4 be associated with all those bad things. You can't  
5 say there's not racism going on. There's racism going  
6 on in both camps, and it's not because anybody wants  
7 it, but there's something about the nature of the  
8 situation that brings it out. It maybe because we  
9 can't speak Slavey and can't think that way, but  
10 then we have friends who speak Slavey and have been  
11 bought out and have been destroyed. So far, because  
12 they've been working with native organizations and  
13 friends.

14 The cost in human beings  
15 being destroyed, you can see it, you can see your  
16 friends get empty. It's not just that they take a shot  
17 at their wife, they just become shells. You know, it  
18 seems to me that if we can put pipelines down we can  
19 preserve those things that matter to us, and that's  
20 all.

21 MR. DEAN: To try and start  
22 to come to terms with these things we've got to start  
23 examining some really basic assumptions of what's  
24 going on, like the word "land ownership". George  
25 Manual is president of the National Indian Brotherhood,  
26 he asked me, he said, "Well, when you go up north  
27 try and find out what the land settlement means to  
28 people." I think that's what the oil companies  
29 would like to find out, they'd like to find out what  
30 kind of minimal conditions or maximum conditions are



E. Dean  
M S. N. Thorson

1       necessary to go ahead and accomplish this thing.

2                       Now if you get something on  
3       paper that says, "This is a land settlement," and it  
4       isn't really a settlement in that sense of the word  
5       "settlement" that people are happy, if justice isn't  
6       seemed to be done by this Court, by people, then no  
7       problem has been solved, you know. It may be a pretext  
8       for putting people in jail eventually, but -- so we  
9       have to examine the basic assumptions about certain  
10      words. Now to me coming from my cultural heritage  
11      I think land ownership almost implies some kind of  
12      invisible string between me and a piece of the  
13      earth's surface, you know, like I put a fence around  
14      it. White housing in the north has fences around it.

15                     Indian housing doesn't have,  
16      not very much of it has fences around it because  
17      people treat the land differently, and this is the  
18      kind of thing I want to report to you, that -- and  
19      eventually I'm going to offer an alternate hypothesis  
20      too, that could explain some of the things that are  
21      going on just as well as some of the conventional  
22      hypothesis that you listened to last night, for  
23      instance.

24                     Now land ownership really is  
25      a question of man's relation to man. That's my view  
26      of the matter, like there is a piece of property which  
27      a man gets title to. He has land and he has paper.  
28      Now he pays taxes on that. Now one could construe that  
29      that tax as being a kind of rent, because if you  
30      don't pay your taxes then the land reverts to the state





E. Dean  
M s. E. Thorson

1 and it's sold to somebody else. I mean what I'm  
2 saying, take Fort Simpson, there is a community where  
3 you've got a lot of Indian people living right in  
4 downtown Simpson, and there's some land that isn't  
5 really a reserve but it's sort of set aside for  
6 Indian people. It's got a very uncertain status right  
7 at the moment. All through the years the Department  
8 of Indian Affairs has been paying a grant to the  
9 municipality, and it's called a grant in lieu of  
10 taxes, and this has happened here in Hay River, too.  
11 Indian Affairs pay to the Municipality of Hay River,  
12 I don't know, something in the order of \$2,000 every  
13 year because they said, "Well, really we, the Depart-  
14 ment of Indian Affairs, have title to this land so  
15 somebody has to pay the taxes, so we'll pay the taxes."

16 Now the man who lives in a  
17 house on that land does not know that that money trans-  
18 fer has taken place. He does not know that the Indian  
19 Affairs is somewhat benevolently paying his taxes.  
20 He does not know that, you know, that there is a  
21 possibility that he might get title to one small  
22 portion of that land. When Wally Gryba was over  
23 in Simpson, he was really entertaining the idea of  
24 maybe transferring the land and the house it sat on  
25 for \$1. to the occupant just to clear the matter up  
26 and put it on a more regular basis in terms that we  
27 understand.

28 Well, the problem for the  
29 person living in that house, he thinks he owns that  
30 house. He may be even so naive as to assume that he



E. Dean  
M s. E. Thorson

owns the land which is outside the purvue of this Court. But then all of a sudden he's going to be hit with taxes and if he doesn't pay the taxes he's going to lose the land, and there's this whole real estate game, and some of us sort of hoped, "Well, if Indians got a lot of real estate, they will be able to get enough income that they would be able to have a comparable position in society to the one we sort of developed because of our cultural way of treating the land.

So I'm cautioning you then to look very carefully at -- it's presumptuous of me to caution you, I'm sure you can make these kinds of inferences for yourself -- but land ownership is one thing that really has to be examined.

I think another thing that we have to look somewhat dubiously at is the whole concept of money, because if you don't look deeply at what that concept is, then somehow there's just two views of the world that are coming down in the same room, and it's not being properly reflected. The idea, for instance, that money, paper, green paper can compensate for human misery is an ethical question which disturbs me.

But the whole idea -- money is run off on a printing press and is somehow being a social tool as part of our society.

M S. THORSON: What does Philip call it in --

MR. DEAN: Yes, a man described



E. Dean  
M s. N. Thorson

1 money as being "white man's medicine." Now that seems  
2 a little far out to introduce to a Court, eh?

3 M S. THORSON: He wasn't being  
4 folksey. That was his way of describing what it did,  
5 because he describes things by what they do.

6 MR. DEAN: But if you read this  
7 Levi Strauss, anthropologist, you'd start to understand  
8 that what really operates quite a bit of the time any-  
9 how is the kinship system. The kinship system is  
10 really important to a lot of people and it's important  
11 in our society, too, and maybe it's even a tossup  
12 which really is a medium of exchange, the method of  
13 distributing goods, and the reason I'm saying we  
14 have to examine the assumptions is because there's  
15 always two ways of thinking about these things, and  
16 I listened to the men come here from the oil companies  
17 with very liberally and thoughtfully conceived answers,  
18 but I think they're missing peoples' comprehension.

19 So I would urge then as a  
20 kind of quasi recommendation that there be a real  
21 effort towards achieving some kind of understanding.  
22 What does that mean? Does it mean that somebody should  
23 learn to speak Slavey in an oil company, or a white  
24 person learn to speak Slavey the way Indian people  
25 have been taking the time and trouble to learn to  
26 speak English? You know --

27 M S. THORSON: What can we do  
28 to set it up so that the white person would have the  
29 motivation in order to survive if he had to learn  
30 Slavey? That's the way it is with English. I know that





E. Dean  
M s. N. Thorson

1 I miss the cultural cues when I go into an Indian  
2 situation and I see it happening the other way. How  
3 can -- I mean, how can -- there's a charade going  
4 on. It all is very mystical like budgets come out  
5 of the blue because somebody brought it out and  
6 realized it was an important thing to do, like your  
7 budget to get people here. That's a pretty mystical  
8 purpose, suddenly a car arrives and somebody last  
9 week did drop in and explain what it was all about.  
10 But it doesn't come because somebody in here said,  
11 "It's important for me to go out and say what I --"  
12 you know like when your dad spoke last night it was  
13 because it was important to him. It's his town.  
14 He has the responsibility to come and try to take care  
15 of his concerns.

16 But how do we make that  
17 happen? I know there's an attempt to make it happen.  
18 I mean I've made those kinds of attempts to draw out  
19 but it's got to come from here, it can't be making  
20 it easier facilitating, you know.

21 MR. DEAN: You could look at  
22 it this way, you could understand for instance that  
23 --

24 THE COMMISSIONER: Your father  
25 is Mr. Dean?

26 MR. DEAN: Yes, yes. You  
27 could understand, for instance, that here in Hay  
28 River probably the Indian people are just totally  
29 superfluous to the process of building a pipeline. That  
30 seems like a harsh thing to say, but you know, if the



E. Dean  
M s. N. Thorson

1 Indian people all went on strike, would it stop the  
2 pipeline? Now they have a bit of land now, they  
3 have a reserve so perhaps people will have to nego-  
4 tiate with them. The Town of Hay River has really  
5 staered clear of negotiating with the Indian people  
6 over the years. It's taken their money, their money  
7 has only been symbolic, I'm sure. It wasn't very  
8 much but man's relation to man has changed. When my  
9 dad first came here, white people were on the same  
10 level as Indian people, and there was a kind of mutual  
11 respect. You couldn't be a policeman unless you res-  
12 pected Indian people because I mean, you couldn't be  
13 a nurse, you couldn't be a Hudson's Bay manager, you  
14 know. You left the community fairly soon if you didn't  
15 have some kind of basic respect; and there was a  
16 mutual respect. I think that Stuart Demelt , that's  
17 the basis for some of his kinds of statements.

18 Some of the things he said  
19 were very true. Some of the things my dad said were  
20 true; but now society has changed and I think that  
21 I am a victim of that kind of social economic impact.  
22 I think my father and my brother are victims of a  
23 social economic impact insofar as they've been forced  
24 to mechanize and forced to cope with serving an  
25 industrial technological society, and I think the  
26 Indian people have been victims of a technocratic  
27 society. It treats people as consumers rather than  
28 producers, so that we all become victims of the pro-  
29 paganda that comes over T.V. to buy deodorants in  
30 this country, but we don't have the money, let's say,





E. Dean  
M s. N. Thorson

1 to buy those things. I mean this is not a convincing  
2 argument, I realize that; but it's a start in that  
3 direction. We have to start thinking like that. We  
4 have to almost think with two minds.

5 I think you started off this  
6 Inquiry asking people what was in their minds. I think  
7 it's going to be very difficult for you because you're  
8 almost going to have to have two minds, and you're  
9 going to have to wed those two kinds of things.

10 I've been doing some writing  
11 on this whole thing, and if I could I would read from  
12 some of the things I've written in an attempt to --  
13 a lot of this is rhetorical, and I apologize before  
14 the record. You know, it's simply the inadequacy of  
15 my means of expression.

16 The facts are that since the  
17 introduction of development in the forms of highways,  
18 hotels, liquor outlets, the wage economy and welfare,  
19 subsidized housing and all the other clap-trap of  
20 white technocratic culture, there's been a change in  
21 the character of northern settlements that can be very  
22 exactly measured in terms of social indicators, such  
23 as admissions to hospitals for alcohol-related injur-  
24 ies, people put in jail, or fined for liquor offences,  
25 the number of suicides. That's a pretty heavy thing  
26 to talk about, isn't it, like a suicide, and that's  
27 what bothers us. We're talking about things that  
28 people can't express.

29 The housing program in the  
30 north was supposed to be some kind of a solution. I



E. Dean  
M s. N. Thorson

1 worked on that housing program, I tried to explain it  
2 to people. I think we all sort of understood that  
3 it was a kind of humanistic concern for the housing  
4 conditions that people lived in. There was a lot of  
5 ignorance, ignorance on my part which I'm going to tell  
6 you about. I didn't understand that people were rela-  
7 tively comfortable living the way they were. I looked  
8 at the house, and according to my middle class standards,  
9 that house was inadequate.

10 I think social workers come  
11 into the north and they look at people who are living  
12 off the land, who are eating an entire moose and they're not  
13 eating lettuce, they're not eating California tomatoes,  
14 and the social worker says, "These people are deprived.  
15 Give them welfare."

16 If you have the resources,  
17 you could do some follow-up studies on some of the  
18 families that, say, in 1958 were given welfare, you  
19 know, and find out where they are now. They're in  
20 jail, you know. There's a kind of slow rot that sets  
21 in, you know, if jail is to be understood as a symptom  
22 of some kind of social disaster, eh.

23 M S. THORSON: One thing you  
24 really have to respect is how those very people who  
25 are living on the edge, and in and out of jail, are  
26 retaining their own way of surviving and are adapting  
27 to -- like if it takes money to get by, they're you  
28 know, able to find ways and means with not half the  
29 sophistication and education I have of getting it.  
30 But it's getting -- their own friends are cutting them



E. Dean  
M s. N. Thorson

1 out because it's not cool to survive that way any  
2 more. You have to get a job so you have a regular  
3 income. It's not good enough that when you come to  
4 somebody's house and you sleep on their floor that you  
5 make that house a better place to be by your presence.  
6 Those people who are attempting to do that are per-  
7 sonally drying up. They are becoming con and they are  
8 living off people, and they didn't start out to live  
9 off people. They started out to live with people and  
10 to share, and something happens in the process and  
11 they're destroyed. Until we deal with that -- we've  
12 had some exposure to violence in our lives, and it's  
13 going to happen. It's predicted, like I did talk to  
14 somebody once who was an executive in one of the oil  
15 companies and we talked about violence, and he said  
16 that that was really one of the -- the only lever  
17 people had up here was that threat.

18 Before we get there, let's  
19 find some other means, some other ways to get -- like  
20 Earl and I don't have control over our life, and if  
21 we haven't got control over our life there's something  
22 wrong. I mean I used, you know, I was raised not to  
23 make mountains out of molehills and to, you know, and move  
24 on quite calmly, and it's getting more and more  
25 janglely.

26 MR. DEAN: You see, like I  
27 worked out on this -- they're building a highway at  
28 Willowlake River, it's north of Simpson, and I worked  
29 for D.P.W. as a surveyor. I was a chainman -- surveyor's  
30 helper, and quite a few of the people that I worked





E. Dean  
M s. N. Thorson

1 with were from Fort Simpson, they were native people,  
2 and the pattern there, it cost to live in this camp  
3 it cost the D.P.W. or the government, it cost \$26 per  
4 man per day just to feed and house people there.

5 I think the company that moved  
6 the camp in there got a contract for something like  
7 \$59,000 or something to set up and take the camp away.

8 There's 100-90 men, let's say, living  
9 there, eh, 90 men, and a lot of them are from the  
10 south. Now they're buggy operators. My dad's a  
11 contractor. That contractor, too, has problems in  
12 common with my father. He came up from Fort Nelson  
13 or something but he brought people he trusted, people  
14 who had a lot of experience. You know, I think  
15 operating a cat is not all as simple as it's cracked  
16 up to be. If you've got a very expensive piece of  
17 machinery you want the best person possible to run that  
18 cat. But I was really interested while I was there  
19 just to observe what happened in the infra-structure,  
20 what happened to the native people in the context of  
21 that situation, the ways that the contractor circum-  
22 vented the contract, and we can't be legalistic and  
23 judicial and legislate all the solutions to these  
24 problems. This is why I think our approach has some  
25 relevance here.

26 I think the turnover rate  
27 amongst Indian people is really high there, and why?  
28 Well, they're in a distinct minority for one thing.  
29 There's, I think, perhaps at the best times there's  
30 7 or 8 Indian people there.



E. Dean  
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THE COMMISSIONER: This is at  
the camp?

A Yes.

Q They had about 100 people.

A 90 to 100, yes. It  
fluctuates. If you come from the south you get flown  
out every month and there's a complicated reward  
system where if you stay there 30 days you get a 5%  
increment; if you stay there 60 days you get a 10%  
reward for staying.

M S. THORSON: People who have  
been to jail find it not a lot different from going  
to camp.

MR. DEAN: Yes, it's very  
similar to a correctional camp, and now that the  
correctional camps have moved in the other direction  
so that people have day release programs, it's not  
really that much different. You get people off the  
booze, you know, you give them a cot and good meals --  
and we had really good meals -- and they perform well.  
People -- if somebody gets all strung out on booze  
and comes out to camp and can hardly see, one guy  
wandered into the garage and asked where he was.  
He really didn't know where he was. They piled him on  
a plane. You dry out in camp, eh, and after a while  
you start performing your duties and you make a lot of  
money -- well, quite a bit of money. Your health  
returns.

Now back in Simpson your wife  
or your quasi wife or your children or your --





E. Dean  
M. S. N. Thorson

M S. THORSON: Quasi children.

MR. DEAN: -- indeterminate  
children aren't eating at the rate of \$26 a day.  
The kind of emotional tension that's built up in the  
course of this kind of self-imposed exile to a jail  
type situation that reminds me a lot of the hostel  
I went to is that there's a real strong tendency to  
blow all the money you make in the course of staying  
30 days in this -- now don't get me wrong, there are  
people who are putting their money away, there are  
people who are behaving responsibly, particularly --

M S. THORSON: They're putting  
it away for a farm in the south.

MR. DEAN: Yes, people from  
the south sort of appreciate the thing differently  
from a different cultural context. Maybe that's not  
that much different from being out on the trapline,  
I don't know. But women and children used to go out  
on the trapline, it used to be it wasn't something  
that was just almost -- there was no consideration  
for families. I guess that's what I'm beefing about.  
I guess what I'm saying to industry is that if they're  
going to come up here and they're going to talk about  
these garrison towns and all these credible police  
actions and everything else that they're going to  
have to do to keep all this situation within some  
pretty tightly defined limits, I think that an  
enlightened approach by industry would be to somehow  
start coming to terms with some of the social ques-  
tions, of the family questions.



E. Dean  
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1                   The northern rental housing  
2 program was such an attempt, and you know, some of the  
3 best devised plans backfire. Like I said, you have  
4 this sort of impulse to help people benevolently, so  
5 you lay a lot of money on them.

6                   Ernest Titutis, who is an  
7 Indian spiritual leader, says that to push a lot of  
8 money on people is not that different than pushing  
9 a lot of booze on people because it confuses them.  
10 That seems like -- I don't like to say that, I don't  
11 know if it's true even; but it starts in that direc-  
12 tion.

13                   The housing program, well  
14 what it did first of all. It started reliance on  
15 diesel fuel as a means of heating the house, because  
16 if you had any plumbing in it at all, the house would  
17 freeze up unless you kept the house heated, so the  
18 government's responsibility was to provide utilities.  
19 People weren't paying the rent but the government had  
20 to keep the houses warm.

21                   Now because the house was all  
22 of a sudden automatically warm and you were sort of  
23 a damn fool if you didn't move into one, you didn't  
24 need to go out and cut wood. Right? Now, it used  
25 to take up three to four hours of your day, perhaps,  
26 cutting wood in cold weather, see, so you didn't need,  
27 that component of your life abruptly disappeared.  
28 If you didn't need to cut wood, then you didn't need  
29 dogs to haul wood, eh, and perhaps you could stop  
30 fishing because then you wouldn't need to feed the



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1 dogs, eh? So the dogs went, and that's another sign  
2 of a certain life-style. It ends up that you're in a  
3 warm enclosure and you have absolutely nothing to do.  
4 There is no meaning.

5 THE COMMISSIONER: There is no  
6 what?

7 A There is no meaning.

8 M S. N. THORSON: So you make  
9 brew or you make Kraft dinner.

10 MR. DEAN: Yeah.

11 M S. N. THORSON: Which you  
12 can get through one means or another.

13 MR. DEAN: Right.

14 Now people are really very --  
15 we should never under-estimate them -- are really  
16 clever in terms of devising ways of entertaining one  
17 another and ways I think that we haven't even dreamed  
18 of, you know, in kinds of social skills and social  
19 sensitivities and so on and so forth.

20 So maybe it's not all that  
21 much of a disaster. Maybe the pattern is that when  
22 some of these things come in, when the highway touches,  
23 when the pipeline touches, there is this kind of  
24 abrupt change when people are all strung out on alcohol  
25 for three or four years, and then perhaps they start  
26 to assimilate. But I would really like to see somebody  
27 go up to the Alaska Coast where some of this stuff  
28 has gone on and find out where the people are at  
29 now, because the people I listened to at conferences  
30 are saying, "We wish that they'd never discovered oil."





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I'll come back around again.

Maybe it doesn't matter what 38,000 people in the north think because they're not very many people, are they? Maybe we can conveniently ignore their so-called right to the land. But I personally do not want to be associated in any way with any kind of enterprise or project that does that.

M S. THORSON: Something I wanted to add, because I certainly observed the phenomenon of going out and making big money, coming in and blowing it, and I have been, you know, tightly quizzing other people and observing them since then. It seems to be a grand gesture of contempt, the blowing the money. I mean like it's not -- and I've watched people learn to be pretty competent at getting the money off the people, the people who live in town getting the money off the guys when they come in from the bush, and yet you can't fault anybody for surviving in this means but if, you know, I don't know how you propose, I was trying to convince Earl he should convince everybody to start building buildings with their cheques, you know, apartment buildings. I don't know, but there's got to be a means that the people involved work out sorting the problems out.

I talked to people after they've hit their best friend. I've talked to people after they've bloodied their wife or after they have bloodied their husband, and it's not, you know -- but there's no way out and I'm feeling that more and more and more.



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1 MR. DEAN: It makes it very  
2 hard to live here. It makes it very hard to live here.  
3 It's so much easier for us to go and live in Vancouver  
4 because then we can adopt that whole life-style. You  
5 know, we can get a small apartment, we can amuse  
6 ourselves, we can find somekind of work, you know.  
7 But we're not involved in the kind of ethical question  
8 that we see being acted out here in the north.

9 You know, I think -- maybe  
10 I'm wrong -- but I think that all the oil and gas  
11 is really to the benefit of the United States, you  
12 know. I think that the Canadians are probably being  
13 invaded by the Americans in an economic sense in the  
14 same way that the Indians are being invaded by the  
15 Canadians in the north , you know.

16 Now if that money concept,  
17 that medium of exchange, you know, that symbol of  
18 whatever it is, personal ability, you know, people  
19 are going to start measuring each other by how many  
20 dollars they have and so on and so forth.

21 I, you know, I --

22 M S. THORSON: I don't  
23 apologize for our confusion or our lack of cohesion  
24 because that's what you should see because what people  
25 want in this room they just couldn't bring it up here.

26 MR. DEAN: Yeah, I think  
27 that's true, you know. I don't know if there's much  
28 more. Well, perhaps --

29 THE COMMISSIONER: Excuse me,  
30 Mr. Dean. I was just going to say that our friends





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1 who take this down protested to me last night because  
2 I didn't give them a break. I don't want to stop you  
3 but I thought we might take a break and have some  
4 coffee and you could carry on after the coffee break.  
5 I'm not limiting you at all, but I don't want my own  
6 staff going on strike here.

7 Is there any coffee, Mr.  
8 Waddell?

9 MR. WADDELL: No.  
10 If you want a break  
11 THE COMMISSIONER: ' To re-

12 organize your thoughts you can have it, but I really  
13 don't think that you're asking me for that, and I  
14 quite understand that the viewpoint you're putting  
15 forward is one that isn't as easy to articulate as  
16 the one that the oil companies subscribe to, and  
17 I was sent here to listen to what everybody has to  
18 say, and so carry on and we've got the afternoon.

19 M S. THORSON: It's sort  
20 of what Earl and I are attempting to do a film to  
21 kind of get at some of these things, and I went to a  
22 person who is doing an anthropology film and has  
23 a million dollars to do it, and they're going to do  
24 it on the Slavey people, I understand, and I said,  
25 "Well, O.K., you've got a five part film, would you  
26 deal with this for the fifth part?"

27 And they said it was much  
28 too difficult to do, and I think it's more important  
29 to the Slavey people that these things be dealt with  
30 than the pots of their ancestors and the baskets  
and the very interesting and the very valid things



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1 that was being put to, and that's sort of how I feel  
2 about development in the oil. That sound,  
3 you know, keeps telling me that this Inquiry is  
4 reasonable, and that's reasonable, but just because  
5 we can't lay out an answer how to do it doesn't mean  
6 we shouldn't <sup>explore</sup> it, get into it, you know. An old  
7 man told me it was just a case of when I figured it  
8 out, I told him how much it was, he incorporated it  
9 into the budget, write it all down and he'd look  
10 after it; but I can't give him a monetary figure for  
11 it. I have a sense of not having said anything and  
12 talked a lot.

13 MR. DEAN: Yes.

14 THE COMMISSIONER: Mr. Dean,  
15 you feel free to carry on with what you were reading.

16 MR. DEAN: A lot of things  
17 I've written here, I think it's my perception that  
18 Indian people have been robbed of their land, that  
19 the Canadian Government has been in the position of  
20 selling something that wasn't theirs to sell.

21 I don't think there will be  
22 much agreement in this room about that, though, but  
23 I don't think anyone in Hay River -- you'll find people  
24 -- anybody much who can see the sense in registering  
25 that fact any more than anybody can see the sense in  
26 registering the idea that perhaps the pipeline shouldn't  
27 be built. You know, I mean it's pretty obvious to  
28 everyone that the needs of Empire or whatever is  
29 going on, are going to be served.

30 Then where does that leave me?



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1 Where does that leave you? I think observing people  
2 around me, I think everybody is trying to work out  
3 a negotiating position, they're trying -- I mean that  
4 explains a heck of a lot because, you know, just  
5 about every -- the whole gamut of political opinion,  
6 every possible reaction will eventually be presented  
7 to this Court that some people will be very enthusias-  
8 tic, very Babbitt, you know, the man --

9 THE COMMISSIONER: Very what?

10 A Babbittish.

11 Q Oh, Babbittish.

12 A And I can see, I'm a  
13 bit that way myself, you know. But the other end,  
14 the idealists, the utopians say -- I think some people  
15 will dismiss what I have to say by saying, "Well, he's  
16 utopian, he wants to go back 50 years." I don't want  
17 to go back 50 years, because I don't like the concept  
18 of starving or seeing my kids starve or anything.  
19 I think it would be very sensible to slow things down  
20 and I don't care if it does cost us the pipeline,  
21 you know. I think it would be really sensible to  
22 slow it down, put that 1977 business into 1987 or  
23 1997 or something.

24 M S. THORSON: 1984.

25 MR. DEAN: 1984? Yes. Now  
26 another thing. Coer@ prejudice and obscure social  
27 mashionations -- that's the phrase -- have deprived  
28 Indian people of control over social institutions or  
29 even their own lives. Now I'll tell you what that  
30 means to me anyhow. It means that a lot of these





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1 things are being approached at two levels. There's  
2 this sort of verbal analytical reasonable level that  
3 I'm trying to be fairly competent at, and then there  
4 is a subterranean level, if you like. It's a sub-  
5 conscious level, and I read the racist who was  
6 speaking last night on two levels -- top level, he's  
7 got that whole red neck Southern Alabama approach  
8 to things which, you know, I've been exposed to before,  
9 and it has a basis and there is a legitimacy there.  
10 But underneath it there is a kind of fear and it's  
11 real fear speaking, and it's that fear, the uncertainty  
12 about one's position in society, you know, that's  
13 going to become more and more apparent.

14 I think finally a lot of  
15 people are not going to reasonably discuss what they  
16 do. They're just going to go do it and that's where  
17 alcohol starts to enter the picture, you see, because  
18 that's a short cut to that whole business.

19 M S. THORSON: This thing  
20 about fear is that I think maybe if there's anything  
21 I have a great respect for native people in, is that  
22 capacity to live with the ambiguity that people of  
23 my culture have a great deal of difficulty living  
24 with. I mean, you know, you can call it security,  
25 you can call it having a job, a future, whatever it  
26 is, whether it's bank balance, whether it's, you know,  
27 -- I need that to survive and I'm attempting to live  
28 without it, which seems to be the only way to survive  
29 with my integrity in this situation.

30 MR. DEAN: Isn't this in



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1 maintaining one's integrity? I remember one time  
2 in the Indian Village that's outside of Yellowknife  
3 I had some errand to go to the chief's house. I went  
4 in there and there were 30 men in a very small room,  
5 and I don't understand Dogwood, but you know, it  
6 could have been the United Nations, there's a lot of  
7 dignity, there was a lot of mutual respect and they  
8 were talking about something that was important to  
9 them because all of a sudden I found myself a very  
10 small person in the corner of the room.

11 Now those same people stand-  
12 ing in the lobby of the hotel wondering what's going  
13 on become social refuse, people come in from outside  
14 and look at them and say, "Well, they're bar flies,"  
15 and they haven't been drinking, you know, and it's  
16 this whole two realities, two world views.

17 M S. THORSON: We need that,  
18 it's the thing that they have. Like we're exporting  
19 oil and we're tromping all over the thing that  
20 Canadians need, and in effect it's that capacity to  
21 survive with this kind of ambiguity because when you  
22 get your oil line down and you draw the oil out of  
23 the ground, then what are you going to do? You're  
24 going to be exactly where the Indian is now. So if  
25 we could just kind of learn what he's got to offer  
26 now we might be better prepared, there's a future  
27 shockage. If we're living with it every --

28 MR. DEAN: Future shock.  
29 That's a very useful concept for this Court.

30 Desire for goods and services



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1 is created in a commercial and consuming society that  
2 an Indian person is the victim of rather than partici-  
3 pant to. Now if you think I, you know, like I think  
4 that's an important thing to say, but as an observer  
5 of Indian people, eh? I'm not trying to plead the  
6 Indian's case, but I suppose that I've been associated  
7 with enough Indian people that I feel more -- I feel  
8 more community there than I feel with oil companies,  
9 for instance, you know. So that accounts for why I'm  
10 saying that kind of thing.

11 I'm sure that when you go  
12 to the Indian Village people are much more eloquently  
13 and simply and economically are going to express some  
14 of the same kinds of things, because I've listened  
15 to some of these speakers and they're really -- they,  
16 you know, they see what's going on. It's surprising,  
17 you know, but everybody is intelligent. Everybody  
18 is intelligent, everybody looks, they see, you know.  
19 Things are perceived at two levels. There is the  
20 verbal level where perhaps I'm making sense, perhaps  
21 I'm not. Then there is almost a physical level, am  
22 I nervous? Am I certain of what I'm saying?

23 Indian people have been  
24 reading white people for a long time, you know. They  
25 more interested in interpreting what people do rather  
26 than what they say because what we say doesn't always  
27 square with what we do. People are remarkably honest.  
28 Sure, everybody's in jail. One of the reasons they're  
29 in jail is they're too damned honest, you know.

30 So there's that kind of





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1 different perception of social situations, and there  
2 is also a kind of instantaneous communication system.  
3 Now if that seems a little mystical to you, it's  
4 quite simply explained because if I talk to somebody  
5 here and he reads me for what I am, and then I go  
6 to Inuvik and the guy reads me for what I am. The  
7 conversation seems to be the same to me, and I say,  
8 "Well, how did he know what that guy down in Hay  
9 River knew?" Because there is this kind of ability  
10 to perceive, and it's part of the culture, it's some-  
11 thing that the people haven't lost yet.

12 M S. THORSON: And it's that  
13 kind of deep knowing that I am learning as a southerner  
14 up here, that means that I don't have to secure my  
15 future in the way that the friends that I went to  
16 university are who have, you know, made it as  
17 journalists or lawyers or whatever it was that we were  
18 pursuing at that time. We require and come up and  
19 say, "I don't understand how you can do it," and it  
20 isn't anything you can understand. You just do it.  
21 But it's becoming -- it seems like I'm learning an  
22 ancient skill, you know. I can see the need for it,  
23 I can see the need for it in our society, and the  
24 greater the need comes, the less people are able to  
25 do it. I don't know how you can make a pipeline  
26 do that. Maybe you should just deal with how deep  
27 and how wide, you know, but I've got a child here, you  
28 know, when Mrs. Wright talks about the way things  
29 were, I wonder whether you really look -- can you  
30 dare look at the way things are now? Are they



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1 changed? I mean this lady here, you know, sort of  
2 is mothering half of the Old Town in little houses,  
3 you know, lets the rent slide because it's a bad  
4 month this month and that kind of thing. So maybe  
5 she just sees what she sees from her world, but her  
6 world -- there aren't many people around like Mrs.  
7 Wright, and I question if what she sees is really  
8 where it's at because it's just in her world. It  
9 may not be outside of it still any more. I'm not  
10 questioning the things she said last night. People  
11 who have been here a long time are still seeing, be-  
12 cause I wouldn't want to see what's going on either,  
13 any clearer than, you know, Earl's dad sees them.

14 MR. DEAN: You know, the  
15 prospect of what condition could you conceivably  
16 put on the development, you know. Fishermen are  
17 important because there's a clear example where a  
18 livelihood is being threatened. Even with trappers,  
19 you know, you get all sorts of stories. Some people  
20 say that people aren't trapping any more and so on  
21 and so forth.

22 One thing that the trapper,  
23 the fishermen and the small business men have in com-  
24 mon is a kind of desire for -- it's not autonomy exac-  
25 tly, people are very social beings, but they want to  
26 be their own boss. Is that a reasonable concept?

27 I think that when big pro-  
28 grams come in from the south, any sense of being one's  
29 own boss gets swept away. So how could you legislate  
30 something so that the people could be their own boss,



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1 to maintain their integrity? Perhaps that's impos-  
2 sible. Perhaps --

3 THE COMMISSIONER: Excuse me,  
4 Mr. Dean, but I think we will stop now for five or  
5 ten minutes for coffee, but you will still have the  
6 floor when we resume, and you can carry on then.

7 There's coffee here.

8 (PROCEEDINGS ADJOURNED FOR FEW MINUTES)

9 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

10 THE COMMISSIONER: We'll call  
11 our meeting to order again, Mr. Dean.

12 M S. THORSON: I think we  
13 don't have anything more to say but we're willing to  
14 tell you anything if you think there's anything you  
15 would like to ask us. There's sort of nothing reserved.

16 There's something here I  
17 could read. I haven't looked at it for about four  
18 months and I don't <sup>remember</sup> / what it was, but I remember  
19 when Earl wrote it.

20 We've got two problems, one  
21 <sup>dilemma</sup> is the existential/ to one, and the other is the  
22 Liberal dilemma, this one is in relation to the latter.  
23 It might sum up, I think, what we're saying.

24 THE COMMISSIONER: All right.

25 M S. THORSON: My hypothesis  
26 is that there is a war going on between two systems  
27 in the north. To avoid being a racist I will describe  
28 them as the habitants and the invaders. Because the  
29 war is psychological in nature, it helps if its  
30 participants are consciously non-aware of its





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1 existence. In war time, helping the enemy demands  
2 strong social sanction and I believe the person that  
3 we are discussing in this article experienced the  
4 full benefit of that. At the heart of the liberal dilemma  
5 is the paradox. One must help that other, even when  
6 he does not want to be helped, one must never help the  
7 other particularly when he wants to be helped.

8 This is a very thin line to walk  
9 and the department that we're discussing has essentially  
10 walked it for a long time. Before you dismiss the  
11 idea as being as absurd as it truly is, consider the  
12 statistics, no one else can provide a satisfactory  
13 explanation for them or any real hope that things  
14 will be different next year.

15 MR. DEAN: This is what the  
16 hypothesis is, that there's a psychological kind of  
17 war going on. It's a mental war. It's not a military  
18 war. We understand that the Department of Defence  
19 is practicing gorilla exercises. It's fantastic, you  
20 know. We look at different military, different police  
21 actions. The R.C.M.P. are puzzled, you know, they're  
22 puzzled about how to behave in the smaller settlements  
23 because, you know, they're human beings, you know,  
24 they look at the people they're putting into jail,  
25 they're dealing with family situations, they have to  
26 maintain their objectivity, they have to deal with  
27 the situation and they don't understand the situation ,  
28 you know, and so when you contemplate the kind of social  
29 order that's going to obtain in this country in ten  
30 years even, what are we going to have? Are we going



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1 to hire a bunch of Indian people to more or less be  
2 custodians of the Indian people that can't make it  
3 in the white man's terms?

4 M S. THORSON: Perhaps you  
5 could recommend to the development interests who are  
6 going to put through the pipeline that every morning  
7 they just sort of think about, "Maybe if I haven't  
8 got a ready answer I'll go out and look for it instead  
9 of securing up behind my own blind ignorance."

10 You know, if they just are a  
11 little more -- you know, if you could somehow get  
12 them, because they're the only people that can change.  
13 You know, the development is going to go ahead, the  
14 pipeline is more than likely going to go ahead; but  
15 if those people could live a little better with the  
16 uncertainty and not have to hang so tightly to the  
17 formula, maybe we could get shape, maybe life would be  
18 a little easier.

19 MR. DEAN: O.K., we'll wind  
20 this up. What I want to seriously propose, I doubt  
21 that it will be accepted but I would like to see  
22 every white person that came into the north have the  
23 opportunity to sign a statement which says this:

24 "I am knowingly and willingly participating  
25 in the destruction of a way of life and caus-  
26 ing untold misery to thousands of people."

27 Now if a person refused to  
28 sign that statement, if they were really convinced  
29 in their own conscience that -- I mean if they were  
30 so blind that they couldn't see what they were



E. Dean  
N. Thorson

1       doing so they would refuse to sign that, I think that  
2       would at least be a starting point, because all our  
3       ideas, they slide, you know, they change. It's like a  
4       quicksand, you know.

5                               THORSON: Can the Inquiry  
6       provide a conscience? An on-going conscience   for the  
7       development rather than, you know -- right now I  
8       mean how can you provide that? I know you can't  
9       legislate it but how can you provide the conscience  
10      that you're providing now, which is holding things  
11      up? To sort of ensure things as it goes on.

12                           MR. DEAN: Most socio-economic  
13      models conveniently ignore the essence of politics  
14      so that for a brief moment the individual can maintain  
15      the illusion that he really knows what's going on,  
16      where events are going, or where they should be. The  
17      truth is, as we see it anyhow, that there is an  
18      element of will, of negotiation in every situation.  
19      The authority and responsibility of people who, of  
20      judges, of executives in oil companies, follow from  
21      this, and it is only now necessary to ask some  
22      practical, moral questions about how this will is  
23      being exercised here, and I know that's hopelessly  
24      general, I apologize for the generality of it all,  
25      I apologize for the philosophical nature of this  
26      discussion, but you know, that's where we're at.

27                           THE COMMISSIONER: Well,  
28      thank you very much, Mr. and Mrs. Dean, for that  
29      most thoughtful and thought-provoking presentation.

30                           MS. THORSON: Mr. Dean and





E. Dean  
M s. N. Thorson  
D. Tetrault

1 Ms. Thorson.

2 THE COMMISSIONER: I'm sorry.

3 (WITNESSES ASIDE)

4 THE COMMISSIONER: Thank you  
5 anyway.

6 DONALD TETRAULT, resumed:

7 THE WITNESS: Mr. Chairman,  
8 my name is Don Tetrault and with all due respect to  
9 Mr. Dean, I feel somewhat like a heavy in this melo-  
10 drama of following the philosophies of Levi Strauss  
11 with that of Adam Smith. However, I have to deal  
12 with the day to day problems that a local business  
13 man has with regards to meeting the daily payrolls  
14 and providing work for the 30 or 40 people that we may  
15 be employing.

16 Yesterday you were kind  
17 enough to allow me to elaborate on some of the pro-  
18 blems that our company and other small companies were  
19 faced with in the north now, and some of the problems  
20 we may be faced with in the event of a pipeline, or  
21 in the event that the pipeline does not go through.

22 Now since yesterday I've had  
23 an opportunity to discuss more fully with some of the  
24 local business men parts of the discussion that I  
25 raised yesterday, and others have raised since then.  
26 I would only take a few moments of your time to  
27 elaborate somewhat on some of the points; but to  
28 recommend specifically four or five recommendations  
29 for your consideration.

30 First of all, Mr. Dean, Sr.,



D. Tetrault

1 that is, mentioned the problems of bonding and small  
2 companies obtaining bonds in the north. He was right  
3 when he said that he had only received a bond a few  
4 weeks ago, and it was a milestone because it was the  
5 first bond ever issued to a construction company in  
6 the Northwest Territories.

7 THE COMMISSIONER: The first  
8 time a construction company north of 60 had been  
9 bonded?

10 A That is a bond to a  
11 standard required by the government. Now the govern-  
12 ment would require a minimum bonding of 100,000 or  
13 150,000, and the maximum bonding that a local con-  
14 structor may obtain would only be 15 to 20 or 25,000;  
15 however, most of the bonding requirements, Mr. Dean,  
16 as I say, started it out by obtaining one but --

17 Q You didn't give me the  
18 amount of the bond. What was the amount of the bond,  
19 do you know?

20 A No, I don't. I only  
21 have to assume it was in excess or it was up to the  
22 standards that were required by government, normally  
23 a 100 or 125,000 bond. Now these bonds are required  
24 by local business men, either a bid bond or a perfor-  
25 mance bond, and it is upon the contractor of the  
26 business man to obtain this bond because of the  
27 regulations stipulated by the government. So the  
28 business man goes to a bonding company and applies  
29 for a bond, and the bonding company will say, "Yes,  
30 we agree that the government requires a bond, and



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1 we will issue a bond. However, you must guarantee  
2 the face value of that bond, a personal guarantee,  
3 like an I.O.U. In the event that there is a call upon  
4 the bond, we will in fact pay the bond, but in turn  
5 we will sue you."

6 I have been faced personally,  
7 or the company has been faced with this same require-  
8 ment whereby the bonding company will issue a bond  
9 to the government for our company, but in fact our  
10 company or four or five of the major shareholders has  
11 to personally guarantee each one for face value or  
12 the total face value of that bond.

13 So I would recommend for  
14 your consideration that the mechanism be established  
15 in the Northwest Territories for bonding either through  
16 the Territorial Government or through a bonding company  
17 brought into the Territories to deal with the local  
18 business man's requirements. This is not all that  
19 far-fetched, Mr. Chairman, because there are two  
20 provinces now -- and I hate to admit it, being a  
21 staunch Conservative-- and that is British Columbia  
22 and Saskatchewan, that issue bonds, and these are the  
23 only places where we can obtain bonds at this date.

24 So we are hoping that the  
25 mechanism will be instigated to provide bonding for  
26 the local business men.

27 Q Excuse me. I didn't  
28 quite follow it. What is it that they do in B.C. and  
29 Saskatchewan that you want them to do here?

30 A The Governments of





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1 Saskatchewan and British Columbia have set up a  
2 bonding system for small business men, where that  
3 government themselves, almost like an insurance company  
4 -- the B.C. Insurance -- they themselves will take on  
5 the responsibility of issuing bonds for small business  
6 men, and I say "small" when in actual fact the  
7 small business man today was at one time thought of  
8 as 15 or \$20,000; small businessmen today are looking  
9 for bonding up to a quarter of a million dollars or  
10 more. They say that it can't be done in the North-  
11 west Territories because we do not have provincial  
12 status, we are neither fish nor fowl. Federal  
13 Governments don't issue bonds because they are the  
14 ones that are requiring the bonds.

15 Q They are letting the  
16 contract but so far as this would apply to the  
17 pipeline project, if it went ahead, contracts would  
18 presumably be let by the pipeline company or their  
19 prime contractors, and sub-contractors. You're suggest-  
20 ing the bonding system provided by the Territorial  
21 Government.

22 A To those small business  
23 men with bid bonding or --

24 Q On contracts let by  
25 the prime contractor or sub-contractors on the pipeline.

26 A That's right, because  
27 many of the contracts that will be issued to the  
28 major construction companies will be coming in here and  
29 utilizing the services of the small business men, and  
30 the small business men will have to submit or put up



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1 performance bonds as a sub-contractor, and it is very  
2 unlikely that the major construction companies or the  
3 major firms from outside will come in here and allow  
4 us to bid on sub-contract work and use them as the  
5 financial guarantees to back our work. I doubt that  
6 that will happen.

7 The next item I would like to  
8 bring up is the availability of loans to the small  
9 business men in the Northwest Territories. Presently  
10 they are limited to \$50,000, and you have seen yourself  
11 this morning, in your opening remarks you stated that  
12 you had the opportunity to visit the West Channel.  
13 Mr. Gill is a prime example of what will happen to  
14 many small business men in the event that the pipeline  
15 goes through. Mr. Gill is in the position where he  
16 has been involved for the last two or three years in  
17 construction of barges and floating material of large  
18 value, a million dollars and more, and Mr. Gill and  
19 many of his fellow business men will be faced with  
20 the problems that Mr. Gill has had. Because of the  
21 limitations of the amount of money that can be  
22 borrowed in the small business loan, limited at 50,000,  
23 when you walk<sup>ed</sup> aboard that barge this morning the  
24 equipment that was necessary to put that barge together  
25 this spring, four pieces of equipment alone, the  
26 large crane, two front end loaders, total value of  
27 this crane was in excess of a quarter of a million  
28 dollars.

29 Now Mr. Gill and other  
30 business men will be faced with the problem where their



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1 financial reports of previous years will show that  
2 as a small business man he may have grossed 20, 30, or  
3 \$40,000. He has suddenly handled a contract to per-  
4 forma piece of work that will be in the value would  
5 be estimated at six to \$700,000. He then must go to  
6 a bank and say, "Now look, here is my financial report  
7 that shows I grossed \$30,000 last year. Will you  
8 please lend me \$300,000 so I can buy some equipment  
9 to build a barge that's going to take two months, but  
10 I don't want to pay for the equipment except over a  
11 five-year period?"

12 Obviously the banker throws  
13 him out on his ear because it's ludicrous, no manner  
14 of business can grow that fast over-night. The bureau-  
15 cratic red tape in Yellowknife is such that if he  
16 had submitted an application it would be six months  
17 before he would get a reply to his letter, and another  
18 eight months in having it go through the mill, and  
19 then he may be rejected on the basis that the contract  
20 is not all that secure.

21 Meanwhile the barge has been  
22 built and has sailed to the Western Arctic.

23 So that leaves him in the  
24 position that he has to go south to someone that  
25 understands his industry and his problem, and these  
26 would be lending institutions, and I will mention one  
27 but there are many others and I'm sure that you under-  
28 stand that I don't know them all. I.A.C., and I'm  
29 not saying that this was the one, but this is the type  
30 of people you have to go and borrow your money from.





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1                                So you pick up a telephone  
2                                and you phone the chap down south and you say, "I've  
3                                just got a \$600,000 contract, I need \$300,000 worth  
4                                of equipment, and I've just signed the contract this  
5                                Friday afternoon and construction starts Monday."

6                                Now in industry, you have  
7                                to move fast if you're going to fill these contracts.  
8                                A man gets on an airplane, he flies to Hay River,  
9                                he goes through the contract on a Saturday morning,  
10                               he flies out, the equipment is leaving Edmonton  
11                               heading for Hay River Monday morning. Instead of  
12                               paying 11½ or 12% on a small business loan from  
13                               I.D.B., he pays anywhere up to 18% for that same  
14                               money.

15                               Now I could go on forever on  
16                               this but I would suggest to you, sir, that in the  
17                               event that the pipeline goes through, that the small  
18                               business men's loan be increased and it be increased  
19                               to a realistic value. \$50,000 may be all right for  
20                               a gentleman that wants to open up a grocery store or  
21                               a small motel, but when you're talking in terms of  
22                               5,000 pieces of mobile equipment that has to go  
23                               down that river, 600 and some-odd tons of freight  
24                               every year for a couple of years, we're talking masses  
25                               of amount of money. So the small business loan in  
26                               the Northwest Territories has to be increased if the  
27                               Territorial Government is to be of any assistance to  
28                               the business men in the Northwest Territories, to get  
29                               involved in the large work force that will come  
30                               through here.



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1 Two other items, sir, and  
2 I'll leave it at that.

3 I think that we in the North-  
4 west Territories can learn much from the mistakes and  
5 the hardships that are being experienced in Alaska  
6 presently in the construction of their pipeline.  
7 The work force that is made up in the Northwest  
8 Territories made only totally, of available men, that  
9 is, optimistically may amount to 10,000 out of 43,000  
10 population that's here. I say "optimistically".

11 Maybe only 1,000 of those  
12 people eventually get to partake in the construction  
13 of the pipeline. But they will be going to work for  
14 southern construction companies who by the very nature  
15 of their size are unionized. Now when they come in  
16 here to do a job the union contract will state that  
17 union membership only will be employed on a particular  
18 project. It's been my personal experience and the  
19 experience of other business men in the Northwest  
20 Territories that the union besides the company, has  
21 to make some concessions to people in the Northwest  
22 Territories. For the unions are going to come in  
23 here to complete a job and they are going to insist  
24 that the local people join the union, and they're  
25 going to be asked to pay initiation dues, and if  
26 Alaska is any -- if the experiences in Alaska are  
27 any indication where the normal dues or initial  
28 fees would be \$200 or \$250, the initiation fee to  
29 join the same union on a pipeline have been doubled  
30 and tripled. In many instances, when the union comes



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1 in here to do a particular job, and it may be stipulated  
2 that X number of their personnel have to be local  
3 residents, they will take on the local residents,  
4 charge them two and three times the initiation fee,  
5 and give them what is called in union ranks, a permit.

6 Now if they stay in the union  
7 X number of months, they can re-apply for a book or  
8 full membership. Now they pay their dues and they pay  
9 their large initiation fee, and they are given a  
10 permit rather than a book. Now when the construction  
11 is over and many of these men in the north have learned  
12 trades on the pipeline, and they think, "Well now,  
13 maybe I should follow the trade and go south."

14 They go to the union office,  
15 hiring office in Edmonton or Calgary to apply for a  
16 job based on their experiences on the pipeline in  
17 the Mackenzie Valley, and they're told by the union,  
18 "We can't give you a job. You're only a permit holder,  
19 you have to be a full book member," and the hiring  
20 practices of many of these construction companies are  
21 such that unless you're a fully paid up member, you  
22 will not be allowed to go to work.

23 So I would ask, again I haven't  
24 all the answers and I'm sure that no one else has  
25 either, but there should be some way imposed upon  
26 these unions to take on the local members without  
27 charging them an exorbitant fee to join the union and  
28 that provisions should be made for those employees that  
29 do pay large initiation fees, that they be given  
30 full union membership and not permits, and that joining





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1 the union in Northwest Territories will allow them  
2 to transfer to other areas of the country if they  
3 so wish to follow the construction boom.

4 And last but not least,  
5 the licencing again, because I'm involved in the marine  
6 transportation, I am somewhat concerned that the pilots  
7 that have been sailing on these ships for so many  
8 years are dying off, and they're dying off because  
9 of the restrictions that have been placed on these  
10 men because of their limited education, formal educa-  
11 tion, because of their inability to meet certain  
12 Ministry of Transport standards with respect to the  
13 licencing of masters and mates.

14 I would suggest to you, sir,  
15 that the Ministry of Transport be approached with the  
16 idea of issuing what is known as a sailing master's  
17 certificate very similar to what they have instigated  
18 on the Great Lakes and in the Seaway where by local  
19 people with local knowledge, local training are able  
20 to take full command and full responsibility of a  
21 ship based on their particular talents in that field,  
22 or that area.

23 It seems sort of ludicrous,  
24 sir, that men that are born and raised in this country  
25 and know that river like the backs of their hands,  
26 are unable to be given the opportunity to take  
27 command of these vessels. When I first started here  
28 16 years ago I came from a part of the country in the  
29 Pacific West Coast, where our ships normally were  
30 100 to 150 feet long and powered by about 1,500 horses,



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1 and we were carrying maybe three barges at the end  
2 of a two or 3,000-foot tow line and that, when we  
3 got into less than 25 fathom of water, we hit panic  
4 station because no ship was supposedly to run in the  
5 shallow water. We were brought up in this country,  
6 today we are given 180-foot ships, 5,000 horsepower,  
7 you can envision barge trains going down this river  
8 each barge 200 feet long, 50 feet wide, 16 barges to  
9 a train, four wide, four long, that's 800 feet long  
10 in barges alone, and 180 feet for a tug, that's  
11 980 feet, that's the size of super tankers right now  
12 approaching the East Coast of Halifax and going into  
13 Vancouver and Seattle. These men have the ability  
14 to walk aboard these ships, that size of ship, no  
15 formal training other than their local knowledge to  
16 navigate 1,200 miles of a river that even Mackenzie  
17 himself, when paddling down the river, said it was  
18 very serpentine.

19 Now in a canoe if he thinks  
20 it's serpentine, how the hell would he feel with  
21 1,000 feet of barge strung out in front of him?

22 Now these men have a talent  
23 that is unique, without any formal education, without  
24 the ability to read many of the instruments, sophis-  
25 ticated instruments that are in the wheel-house, are  
26 able to move 12-13-14,000 tons of shipping down that  
27 river continuously, fog, rain, snow, you name it,  
28 they're still going. It's a unique ability.

29 Add to that the fact that  
30 these barges are loaded to 5½ feet depth. Going down-



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1 river they will cruise 15 or 16 knots, and some damn  
2 fool will stand out on the bow of that barge with a  
3 16-foot pole and he'll put it down in the water and  
4 holler out, "Lots of water," and I, if I was a green-  
5 horn, would say, "What does he mean by lots of water?"

6 Well, he says, "There's six  
7 feet," that means there's six inches of water between  
8 him and the bottom, and this guy is going down-river  
9 at 15 knots with 12,000 tons, and he's never been,  
10 never sailed, never seen salt water. He has that  
11 ability. To take that ability away from him, to  
12 restrict his ability simply because of a lack of  
13 formal education or to meet standards to take a ship  
14 into Liverpool or Halifax is ludicrous, because the  
15 Ministry of Transport regulations state that if  
16 you're going to be a master mariner even on the  
17 inland waters, you've got to be capable of taking  
18 the "Queen Elizabeth" into the English Channel.

19 Now there is no way that  
20 the skipper on the "Q.E.II" can come over here and  
21 take the "Kelly Haul" down-river with 12,000 tons like  
22 any of the Indians and trappers that can here. But  
23 neither can these local trappers take the "Q.E.II"  
24 into Liverpool. Two different environments. Both  
25 men equally talented, but in different spheres. I  
26 think that we are creating a hardship to these  
27 people and I think that the marine industry, whether  
28 the pipeline goes through or not, all of us will still  
29 be here after the pipeline, whether it goes through  
30 or not, we'll still be here. The communities still





D. Tetrault  
R.B. Graves

1 have to have food, they still have to have oil, and  
2 all the things that we're supplying. These ships  
3 will still be going up and down that river. These  
4 men should still continue the long tradition. The  
5 old stern-wheelers sailed up and down this river with  
6 native pilots and they're a dying breed, simply because  
7 of bureaucratic red tape, certainly not because of  
8 their ability. Thank you.

9 THE COMMISSIONER: Thank you  
10 very much, Mr. Tetrault.

11 (WITNESS ASIDE)

12 MR. COMMISSIONER: Mr. Weick,  
13 of the Inquiry staff, will be following up all of  
14 those recommendations of Mr. Tetrault, that is getting  
15 in touch with some of the agencies concerned to see  
16 if they can be further developed along the lines you  
17 suggested. Then they can be presented, if the  
18 Inquiry staff has got them in shape, through Commis-  
19 sion counsel at the formal hearings in Yellowknife  
20 and everybody else can have a crack at them, and then  
21 we can decide whether we can adopt them.

22 I wonder, Mr. Graves, I  
23 think that you were going over some of your figures.  
24 If you want to have another shot at this you're  
25 certainly welcome, if you feel up to it now.

26  
27 RUFUS B. GRAVES, resumed:

28 THE WITNESS: I don't want  
29 to take too much of your time. I promise to be short.

30 THE COMMISSIONER: No, no, take



R.B. Graves

1 your time. I'm very interested in what you're --

2 A I hardly ever hear those  
3 words.

4 (LAUGHTER)

5 Q You don't mean that.

6 A The comparative study  
7 itself is very slight, based on the apprenticeship  
8 program I'd like to clarify some of the information  
9 that I brought this morning or this afternoon earlier.

10 For example, for apprentice-  
11 ships alone, in 1970 we had five people from Hay  
12 River-Enterprise registered under the apprenticeship  
13 program, in this area.

14 Today in 1975 up to April  
15 1st we have 76. Last year we had 62, and we're now  
16 up to 76, and the 62 figure was for the total year.  
17 But 76 is the number up to from December 31st to  
18 April 1st. So you can see the tremendous amount of  
19 growth there.

20 At present we have Pine  
21 Point with 47 in '74 in apprentices, and in '75  
22 there still is 47, but that's just this four or  
23 five-month period. So you can see their growth will  
24 change.

25 We have had a very steady  
26 growth, for example Pine Point in 1970, 15 apprentices  
27 and it's up to 47 today and still growing very rapidly.

28 The trades qualifications  
29 which we went over, and that is that persons who are  
30 writing the examinations, the total number for the



R.B. Graves

1 Territories were 204, and the total number of examina-  
2 tions that we have given for Fort Smith, Hay River,  
3 Pine Point is 146, that's out of the total Territorial  
4 number of 204 applications for trade qualification  
5 examinations.

6 So our work with the appren-  
7 ticeship program for apprentices and for the trades  
8 qualifications involves dealing with something like  
9 299 individuals, you know, in one phase or another,  
10 and it's grown tremendously. From 1970, dealing with  
11 63 people, we now deal with 299, so you can see the  
12 growth rate just in that 4½-year period.

13 So I hope that kind of clari-  
14 fies it.

15 THE COMMISSIONER: Yes.

16 A So in the study that  
17 we made, which is dated May 8, '74, this is a report  
18 on the Hay River area and it encompasses continuous  
19 special education, apprenticeship and trade qualifica-  
20 tions, adult education and in-community programs. We  
21 of course could go through a lot of statistical data  
22 here but it does bear out evidence of the fantastic  
23 growth that has taken place just in so short a period  
24 of time, and faced with the impact of a quick, say one-  
25 year get-ready, set, go, then we're going to be in  
26 pretty tough circumstances.

27 The projections that we made  
28 we went through a lot of the programs, a lot of things  
29 that we're developing here or are anticipated. For  
30 example, for your information and to go through -- and





R.B. Graves

1 I don't know if anyone has brought this up, but the  
2 activities known or planned in Hay River in 1974, and  
3 most people will recognize these are a reality today.  
4 This is kind of Chamber of Commerce stuff, deviating  
5 a little bit from it, but as a member of the Chamber  
6 of Commerce maybe it's O.K.

7 The Northwest Transport built  
8 a new warehouse and trucking facility. The Kiwanis  
9 are working on various plans for recreational activi-  
10 ties and support different interests throughout the  
11 community. N.T.C.L. is involved in a \$10 million  
12 expansion program. It's quite evident for those of  
13 us who have been here just in the short time I have  
14 seen the tremendous development that has taken place  
15 at N.T.C.L. Two new service stations, two new  
16 restaurants, a correctional institute, we were blessed  
17 with that last year; a professional building --

18 Q How many people are  
19 employed there?

20 A Is there anyone here  
21 from the Correctional Institution?

22 Q Just a rough --

23 A Roughly I'd say ten.  
24 I don't know just exactly what, I'm just looking at it  
25 quickly what they have.

26 The Professional Building,  
27 of course, was built and there's four new stores on  
28 the main floor of it, this is just in the one year.  
29 Eight to ten new stores on the main floor of the new  
30 high rise is projected but it hasn't become a reality,



R.B. Graves

1 but the high rise is here. Dominion Bridge, of  
2 course, has moved in. They built about 40 barges,  
3 I guess. This is what we gathered in information.  
4 Of course some of it may be inaccurate, but N.T.C.L.,  
5 Gordon Gill of course is constructing a large number  
6 of barges in addition to that.

7 There is a large addition to  
8 H.H. Williams Hospital, which I told you is a 22-bed  
9 hospital, but it must go up to 64. You may not be  
10 aware but the only hospital to serve the area -- and  
11 I'm going for Fort Providence, Pine Point and Fort  
12 Resolution -- the only hospital to serve the needs,  
13 the medical needs of persons for hospitalization is  
14 right here in Hay River, and with 22 beds already and  
15 with six to 8,000 people you've got to be kidding.  
16 So the addition they are now trying to get this in  
17 progress.

18 One thing of interest is  
19 N.T.C.L. is bringing in or has already done so, an  
20 I.B.M. computer which will be available for local  
21 time rental, so there is this new business. Of course,  
22 there's re-location to stores, and it goes on and  
23 on, for the various services, and when we were com-  
24 piling the materials for this we had to anticipate  
25 what the growth rate and how to go about planning.  
26 So in this material it's there. For example, the  
27 birth rates -- just another little thing for you  
28 here -- the birth rate in 1969 there was a total of 60,  
29 in 1973 there were 94 children born --

30 Q In that hospital?



R.B. Graves

1 A Yes. Maybe not all of  
2 them are delivered there, but in '74 --

3 Q This is for the region?

4 A That's just for the  
5 Town of Hay River.

6 Q Just Hay River?

7 A The Town of Hay River.

8 You see, a lot of people from Pine Point and Providence  
9 and places come into the hospital here, so you're  
10 looking, you'd have to compile a lot of other figures  
11 with it.

12 Q But this is just Hay  
13 River.

14 A This is just the Hay  
15 River requirement, yes. So it goes on and on, and  
16 the point of the matter is that we, just in normal  
17 circumstances of growth here in Hay River, we are  
18 having, you know, we are really having a time keeping  
19 up with it. So the impact that such a venture would  
20 have is kind of -- this thing will be probably about  
21 four times thicker than this by the time we get  
22 through with it, just in one year.

23 So I hope that did help you  
24 a little bit.

25 Q Thank you. Could I ask  
26 you, Mr. Graves, this, if the population of this town  
27 doubled, you said you'd have to double your teaching  
28 staff, among other things, and I haven't overlooked  
29 that you mentioned buildings for support staff and  
30 so on. Right now how many of your teachers are





R.B. Graves

1 northerners in the sense that they were raised here  
2 and regard this as their home, and how many come from  
3 outside, just roughly?

4 A O.K., we can start with  
5 Fort Providence and there are ten teachers on staff  
6 and two classroom assistants. The two classroom  
7 assistants are native Slavey-speaking people there,  
8 and I might add that one of them has been with us  
9 for about three years now. Next year at Fort Pro-  
10 vidence a graduate of the teacher education pro-  
11 gram will be employed as a teacher there. The year  
12 before last I had Margaret Sabourin, whose home was  
13 Fort Providence and graduated from our teacher  
14 education program, was going to the University of  
15 Alberta. She was employed as a teacher at Fort Pro-  
16 vidence. I would say 10% is native, plus your  
17 classroom assistants, which are on the staff, so  
18 you're looking at a very small percentage.

19 In Hay River we've had at  
20 one time, I think as many as possibly 4 out of 46  
21 were native teachers, and the reason I say "native"  
22 is because well, this is what mostly you're thinking  
23 about.

24 Q Well, I'm thinking  
25 first of all of northerners in the sense of people  
26 who make this their permanent home, as opposed to  
27 people who come in from outside on the basis that  
28 this was -- forgive me, the only place they could  
29 get a job, and are just waiting until they can --

30 A I disagree with that as



R.B. Graves

1 the only place to get a job.

2 Q Well, let me put it  
3 this way. You have some teachers, I take it, who  
4 come and stay a year or two and are gone. Is this  
5 right?

6 A Would you believe it  
7 that in the school system here we have 46 teachers,  
8 and I believe that out of the 46 teachers, for  
9 example, 18 of them in the High School, I believe  
10 that probably 9 out of the 18 -- and I stand to be  
11 corrected -- at least 9 out of the 18 have been here  
12 at least five years or more.

13 For example, the staff is  
14 very -- the turnover is very small here.

15 Q Well, what I was getting  
16 at was, you said that if the town's population doubled  
17 you'd have to have twice as many teachers. Given  
18 your present experience, what I was interested in  
19 was how many of the teachers you've got now are nor-  
20 therners, how many came from outside and who might  
21 then apply that to the projected increase?

22 A I think I can under-  
23 stand what your point is. I maintain that if we all  
24 of a sudden find -- you see, we have a teacher educa-  
25 tion program in which we are -- and also classroom  
26 assistants program which is a step moving in the  
27 direction for people to become certified teachers  
28 in the Territories. What we have is a teacher education  
29 program at Fort Smith which is predominantly native  
30 students, and the graduates from there are going into



R.B. Graves

1 our school system. However, under the austerity  
2 program there will be no first year entry for next  
3 September, and this is a step backwards for us because  
4 it means that both austerity and also if our popula-  
5 tion doubles rapidly then the supply of native tea-  
6 chers is going to become even more critical. We will  
7 have even fewer people involved in our school pro-  
8 grams. We will have much fewer.

9 Q You see, if you look  
10 at this pipeline and all its ramifications, it creates  
11 -- if it is built -- it will mean that there will  
12 be jobs on construction, jobs on the river, but it  
13 also, because of its impact that you've described,  
14 will mean that there will be jobs paid for by the  
15 taxpayer in the teaching field, and one of the things  
16 that concerns the Inquiry is that only the employment  
17 of northerners, if that is desirable, in the pipeline  
18 and in related projects, but also in the whole  
19 expansion of the community in such things as teaching,  
20 do you mind just going back a bit? You started off with  
21 Providence and giving the percentage of native  
22 Indian people employed in teaching. You might just  
23 go through the south Slave and give me those figures, if  
24 you  
/don't mind.

25 A We've had -- just  
26 pulling them, O.K. -- we have 46 teachers in Hay  
27 River. Last year when you started this Inquiry, last  
28 year I had a large number, I say "large", maybe four  
29 teachers from the teacher education program that  
30 finished, they worked on my staff. In fact the vice-





R.B. Graves

1 president of the Metis Association was taught here for  
2 three years in Hay River, and when this Inquiry started  
3 he switched -- not switching in a sense, but he took on  
4 the responsibility because of the broadening educational  
5 opportunities, shall we say.

6 I might say an example here  
7 as I look around, just to go into something else that  
8 may be significant, but I see the people involved in  
9 the Indian Brotherhood, I see Maurice Cleery, Gerry  
10 Cheesey, Angus Lennie, I see Bobby Overvold and a bunch  
11 of the people involved in the Indian Brotherhood and  
12 Metis Association . These people at one time or another  
13 have been through our teacher education program, and  
14 they have worked in Hay River or in Providence, and  
15 doing their internship and such. So we have been res-  
16 ponsible, in the form of education we have been respon-  
17 sible for staffing not only the schools but other  
18 areas, so I wanted to bring that point up.

19 In Pine Point --

20 Q Well, you would take the  
21 position, I'm sure, that teacher training fits a person  
22 for a great many things as well as teaching.

23 A Oh, definitely, that's  
24 right, definitely.

25 Q That's what we say about  
26 law, and we mean it just as I'm sure you mean it.

27 A More especially I might  
28 add that these fellows -- I don't know about Angus  
29 Lennie, but people I've just mentioned by name are  
30 pretty good basket ball players, and I've known them



R.B. Graves

1 very well from the basketball days. So they are  
2 qualified in quite a few things.

3 But we're happy that we're  
4 able to have been more or less of a stepping stone  
5 for a way for people to get involved in other acti-  
6 vities, because I think with the experience they  
7 gained they will certainly come back to us in their  
8 teaching role once again in the future, and will be  
9 of even greater value to us and they will have a grea-  
10 ter understanding of many things, so that youngsters  
11 will benefit from the association with them in class-  
12 rooms.

13 The Pine Point, of course, we  
14 have a staff of 21 there. I have no native teachers  
15 there.

16 Q Are there any native  
17 students at Pine Point?

18 A Very few, very few  
19 there, I think there are probably ten. It's predom-  
20 antly -- I kind of look at Pine Point maybe as oh, a  
21 United Nations in a way because we have people there  
22 from Hong Kong, Spain, Portugal, Italy, Greece, all  
23 over, and our problems there of course, we have a  
24 number of requests for teaching English as the second  
25 language and various programs for upgrading. We have  
26 people who are certificated in foreign countries that  
27 speak three or four languages, but do not speak  
28 English, and as a result they may have degrees in  
29 engineering and such, but they need also to work, have  
30 someone work with them in teaching English as a second



R.B. Graves

1 language. So our problems are greatly varied and  
2 -- but Pine Point, this community we have about 403  
3 students there.

4 Up into Fort Resolution we  
5 have 176 students and we have 9 teachers there. We  
6 do not have a native teacher on staff this year, but  
7 we have two excellent classroom assistants there and  
8 I look forward to the time in which both of them, and  
9 hopefully both of them will pursue further training  
10 in the teacher education program.

11 We have -- one thing you need  
12 throughout is we do have Education Advisory Committees  
13 which are composed of the people in communities, and  
14 they may be maybe half-Indian, half-white, just like  
15 that. But they work in the betterment of the school  
16 itself. My basic philosophy is that the school is  
17 not my property or anything else, and I'm not a custod-  
18 ian or such; but I am in the business of seeing that  
19 facilities are made available for a broad spectrum of  
20 educational activities. So they're open. We leave  
21 -- try to have schools/open as much as possible for all  
22 kinds of activities.

23 But the native training  
24 programs are very slow in coming about, and we have made  
25 great progress in that direction, and we're continuing  
26 to do so, but the austerity program has really put the  
27 skids to us, as it has in many other aspects. In fact,  
28 I'm back-peddling, I'm not going ahead in that respect.

29 Q One last question. The  
30 Indian Village, is there a school over there?





R.B. Graves

1                                   A     Yes, Daniel Sonfrere and  
2     I have been working together for approximately four  
3     years.     It took approximately 18 months and we organ-  
4     ized and put on a summer program, which is called a  
5     pre-school program. This was to help bridge the gaps,  
6     the chasm we run into with children going into the  
7     school for the first time from across the Indian  
8     Village, and that's what we meant by kind of a pre-  
9     school program. The success of the program was such  
10    that we discussed the possibilities of locating a  
11    building across the river at the New Village and to  
12    carry on a program for children, ages 5, 6, 7, and so  
13    we have now reached that point in time. I might add  
14    that the young lady who will be the teacher there is  
15    -- it shows you how things work here. Christine Horsey  
16    is her name, she's from Fort Wrigley. She started out  
17    as a classroom assistant, I think in Wrigley, went to  
18    Fort Simpson for two years, joined the teacher educa-  
19    tion program, and has finished the teacher education  
20    program and I have employed her to work as teacher  
21    at the Hay River Indian Village, and she's a Slavey-  
22    speaking girl. She's very good, a top-notch gal.  
23    So that shows you how the progress is. I feel very  
24    fortunate that we have someone who speaks the language,  
25    knows the customs, traditions and so on. She can help  
26    us to really help these little youngsters get along.  
27    So the program -- tomorrow you'll probably see the  
28    building. We just recently moved it. Earl Dean's  
29    dad, Stan, just moved the building. It seems like it's  
30    Dean Day here.



R.B. Graves  
D. Stewart

1 So there's a lot of activity  
2 going on, and I'm sorry the building is not big enough  
3 to accommodate this whole crew, but I think the out-  
4 doors tomorrow, I'll predict the weather will be good  
5 and you can be outside.

6 THE COMMISSIONER: Right. Thanks  
7 very much for your prediction and for your presentation,  
8 Mr. Graves.

9 (WITNESS ASIDE)

10 THE COMMISSIONER: Yes?

11 DON STEWART, resumed:

12 THE WITNESS: One more item  
13 I'd like to bring up with regard to what Mr.Graves  
14 has said pertaining to pertinent statistics. The  
15 Northwest Territories Community Data Book, 1974 issue,  
16 issued by the Department of Information, most of the  
17 information in here is gathered by the Department of  
18 Industry, Trade & Commerce.

19 Under Hay River it shows  
20 business volume for 1973 was \$100 million with a  
21 population of 3,500; and in Yellowknife with a popula-  
22 tion of 7,500, the total business volume was \$98 million.  
23 So though we have half the population, we're doing  
24 more --

25 Q You don't have their  
26 big industry.

27 A Thank goodness.

28 (WITNESS ASIDE)

29 THE COMMISSIONER: Yes, Mr.  
30 Graves?



R.B. Graves  
D. Stewart

RUFUS B. GRAVES, resumed:

THE WITNESS: I want to apologize, you know sometimes the people who are closest to you, you fail to recognize sometimes, but I would like to point that Roy Fabien is from the Hay River Indian Village and he has been with us in this educational program. This is another example of native involvement. Roy will be going to Fort Providence this August as the adult educator for Fort Providence in an all-Slavey-speaking community, and I might add that Bill Andray, the little man here, has been a resident of the Territories for 21 years. So there are a number of people here that -- how do you classify northerners, by time or color of skin or whatever it may be? I think somebody said five years, so I'm not a northerner. Most people recognize I'm a southerner.

(LAUGHTER)

(WITNESS ASIDE)

THE COMMISSIONER: Yes, Mr. Stewart?

DON STEWART resumed:

THE WITNESS: I suggest our American friend will have to remove that dialect.

Mr. Commissioner, I think one of the basic problems that's facing decisions relative to the pipeline is the effect on the people, so today I'm going to address myself to my observations in the Territories since 1946.

I came to the Territories in





D. Stewart

1 '46 as a young married man, and have remained with the  
2 exception of two years since that date, in Hay River.  
3 Through this period of time, of course, we have noted  
4 many changes. So possibly when we're looking to the  
5 future it may be in the tune to look at the past and  
6 just see what has happened.

7 When I first came to Hay River  
8 there was only the Indian Village on the east bank of  
9 the river, one small Imperial Oil tank, a dirt run-  
10 way with an American quonset hut, a left-over of the  
11 Northwest Ter -- or the Northwest Staging Route, I  
12 believe it was called, an emergency landing field for  
13 aircraft going to Alaska during the last war.

14 So there really wasn't very  
15 much. The Americans had come and gone by this particular  
16 period. There were five white people in Hay River at  
17 that particular time, and we found a village that was  
18 self-sufficient, we found people with pride, we found  
19 people well-dressed, we found people living in the  
20 same type of housing, there was no difference between  
21 the white house and the native house, if you wish to  
22 make this type of differentiation. Everything was  
23 similar. Everybody had the little house at the back  
24 of the lot. Everybody had the 45-gallon barrel in the  
25 corner that sufficed for your water supply, and this  
26 was for the most part ice that was cut during the  
27 wintertime and used during the summertime. There were  
28 no vehicles to speak of. I think we had one truck in  
29 Hay River at that time.

30 But we did have something.



D. Stewart

1 We had a happy, tight-knit community. The economy was  
2 basically fur. There was some transportation by cat  
3 train during the wintertime, although this actually did  
4 not really affect the economy of this area very much.  
5 But the fur economy was successful, but why was it  
6 successful? There's a suggestion that the old days  
7 are always, I suppose, somewhat glorified in the fact  
8 that people are inclined to remember the better things  
9 and these are passed down to children and so that  
10 everybody thinks everything was perfect in these  
11 particular times.

12 Well, in part probably they  
13 were, but they were perfect because of probably the  
14 ignorance of the people involved. They didn't know  
15 that they weren't getting a good living. The wages  
16 at that time in this area were anywhere from \$75 a  
17 month to tops of 150. The price of groceries were higher  
18 than they are today. Butter was \$1. a pound, and eggs  
19 were over \$1. a dozen. We didn't have lettuce and the  
20 tomatoes and those other things you mentioned, we didn't  
21 really know, nobody had bothered to tell us that we  
22 couldn't survive without these things. We had not  
23 yet found that as a status symbol that we had to have  
24 a case of beer a day and a bottle of whiskey, and we  
25 were quite content with our lot.

26 The Hudson's Bay was the  
27 mainstay of the community. The manager of the Hudson's  
28 Bay Company was the foreman of the village. If there  
29 ever was a god in a place, it was the Hudson's Bay  
30 manager, for he held in his hands your ability to



D. Stewart

1 eat or not to eat. So if you were a trapper and were  
2 not producing fur, your credit was cut off at the Hudson's  
3 Bay Company. This was a very serious matter, not only  
4 the matter of eating, but as a status symbol, because  
5 credit at that time within the confines of the Hudson's  
6 Bay was really a momentous status symbol, even to the  
7 point that in some stores the amount of credit was  
8 written on the wall for all the public to see.

9 So that these villages then  
10 were being run and were being run with an iron hand, with  
11 a man that had a very large club, the club of whether  
12 you ate or did not eat. The net result was that time and  
13 effort were put on the trapline and trapping was success-  
14 ful.

15 The second authority in the  
16 town at that time would be the church. We had both  
17 faiths at that time here, and when they weren't busy  
18 fighting amongst themselves they leaned very heavily  
19 on the population because at that particular time in  
20 Canada, still to work was not really a crime, it was  
21 really expected of everyone.

22 Q You mean Catholic and  
23 Anglican?

24 A That's correct, yes.  
25 Sorry, are there others?

26 (LAUGHTER)

27 Q Well, not in this part  
28 of the country, as far as I can see.

29 A So the main thrust in the  
30 community of the leaders and by most cases, not





D. Stewart

1 particularly in Hay River because Mr. Dan was a Hudson's  
2 Bay manager at the particular time I came to Hay River,  
3 were very dour and tight-fisted men. Their careers  
4 depended entirely upon the production that they were  
5 able to maintain in their area. So their well-being  
6 depended completely on the success of the town that  
7 they were sent to. So they ran their towns with an iron  
8 fist and got the work done.

9 We had a third possible force  
10 in Hay River, however at that time we didn't have an  
11 R.C.M.P. posted, it had been vacated a few years  
12 previously, when the Americans left the police felt  
13 that they could leave town.

14 (LAUGHTER)

15 And they based themselves at  
16 Fort Resolution, so we had quite a ways to make a com-  
17 plaint. Then we had a fourth benefit, we didn't have  
18 any schools. There was no school in Hay River.

19 Now the end result really of  
20 trapping, for example, as an occupation depends greatly  
21 on the matter of cheap labor or a family involvement  
22 to make this type of an industry work. With no schools,  
23 the families went out on the trapline. The trapper  
24 wouldn't probably be caught dead without his wife and  
25 children out on the line helping him. So when we look  
26 at trapping and say, "Because of inroads of the white  
27 person, the trapping is failing," I think really you  
28 have to go a lot deeper into trapping to really under-  
29 stand why the collapse in so much of the Territories.  
30 I suggest it's strictly a case of the reduced number of



D. Stewart

1 man hours. By "man hours" I put the family unit as  
2 being participants in trapping in those days.

3 So we had a happy little  
4 village, and it changed. Change took place when the  
5 highway was built. After the highway we had a hotel  
6 and liquor outlets. Following the liquor outlets we  
7 had welfare, and in amongst this whole particular  
8 growth period, education came to stay.

9 Now I presume that if you're  
10 looking at this to realize that previous to these things  
11 coming to Hay River things were in good shape, then  
12 these must be the things that caused the downfall of  
13 the people in the area. It seems to be a logical  
14 solution.

15 However, if you look at other  
16 settlements along Great Slave Lake, that don't have a  
17 road, that have not had the white influx of people, that  
18 have no liquor outlet, their position basically is no  
19 different than that of the people here.

20 So I'm suggesting to this  
21 Commission that it is not only the things that have  
22 directly happened to a town, such as highways, influx of  
23 people, and liquor outlets. I suggest to you it's a  
24 time frame in which we are living and that the average  
25 Canadian concept has changed, not only in the Territories  
26 but all over Canada, with the net result that places  
27 such as Snowdrift, the only way you can get in is by  
28 chartered aircraft, they have no roads, they have just  
29 every bit as much trouble, if not more, than we do,  
30 with liquor, with welfare, and all the related ills.



D. Stewart

1 Yet they are living in almost the same type of isolation  
2 as they did 50 years ago.

3 But your isolation in this  
4 day and age has been cut down with the advent of tele-  
5 vision, radio, and contact. We have an example where  
6 we had a successful village called Rocher River. One  
7 of your speakers yesterday, Mr. Stu Demelt's father,  
8 Ed Demelt, ran this particular town for many years.  
9 There was no welfare, there was no liquor outlet, and  
10 I suppose if I were to have to choose what I would  
11 say was the most self-sufficient area that I had  
12 visited up to that time I would probably have to name  
13 Rocher River. There was a fire in the school, the  
14 school burned down in that area and the government did  
15 not replace it. The government were going to use this,  
16 I believe, as a test area. They refused to send wel-  
17 fare officers and so on into the area, and the net  
18 result was that these people moved back to Fort  
19 Resolution where welfare rolls and schools were  
20 available. Now whether welfare came first or schools,  
21 is a matter of opinion. I presume that schools had a  
22 great deal to do with it.

23 However, for the lack of a  
24 few dollars, Rocher River, a successful settlement,  
25 disappeared.

26 Now Fort Resolution did not  
27 have its road for many years after Hay River, and  
28 as at to date has not had nearly the influence of  
29 the white people nor the number of liquor outlets.  
30 As a matter of fact, I don't believe today that there





D. Stewart

1 is a liquor outlet in Fort Resolution. Their welfare  
2 position, their crime rate, and all of the rest of the  
3 ills are as high, or worse than Hay River.

4 So the point I would like to  
5 leave with this Commission is that an influx of people  
6 into any specific area is not, in my opinion, the  
7 thing that is going to damage or hurt the people. It  
8 appears to me it's kind of like a culture, and it's  
9 part of Canada, it's just not only in the Territories  
10 and it's kind of like a drowning man in ten feet of  
11 water, if you add another ten feet to that water he's  
12 not going to drown twice as fast. We're over our heads  
13 and the wheel has started with the downfall of the  
14 culture of the Northwest Territories, and in my  
15 opinion there is no way of stopping it.

16 It appears to me, whether  
17 it's fair or not, that the number of people involved  
18 in the Territories as native people per se that retain  
19 their culture reminds me in part of having 1,000 gallons  
20 of water and a small amount of dye, and trying to  
21 change the larger identity into that which -- I'm re-  
22 ferring to the dye as part of the culture here -- and  
23 to change, you can put it in, it will make it a  
24 difference in shade to what the accomplishment will  
25 be, but it's certainly not going to color the larger  
26 portion. What we are dealing with now really is the  
27 rights of people.

28 First of all, we stand here  
29 or speak in this Commission of the Northwest Territories.  
30 I think I also must suggest that firstly we're



D. Stewart

1 Canadians and although we certainly must make every  
2 effort and do everything we can to make sure that the  
3 Territories get their just and fair share of any  
4 development in the Northwest Territories, which to date  
5 I don't think we really have, but still we are Canadians  
6 and what happens at the end of this Inquiry must also  
7 take into consideration the effects, and the effects on  
8 people I don't believe are going to be changed radi-  
9 cally by an influx of outsiders to build a pipeline.  
10 I think you can go to any Eskimo settlement that has  
11 grown in the last ten years and find the same apathy,  
12 the same problem that we have here with little to no  
13 outside contact, other than the government housing  
14 policy that went in and put everybody in a 3-roomed  
15 bungalow. This damage has been done. This cannot be  
16 changed. It's a matter of fact, and whether we like  
17 it or whether we don't, I don't think the course of  
18 this wheel can be changed.

19 THE COMMISSIONER: Thank you,  
20 Mr. Stewart.

21 (WITNESS ASIDE)

22 THE COMMISSIONER: Well, we've  
23 had this afternoon four very thoughtful and helpful  
24 presentations, and it's almost five o'clock so I think  
25 I'll thank all of you who came this afternoon and I  
26 think we'll adjourn until eight o'clock this evening  
27 when I certainly will welcome all of you back, if you  
28 wish to come this evening at eight, and we'll carry on  
29 this evening for as long as it takes to hear everyone  
30 who hasn't been heard from, or who may have been heard



1 from but who still has something further to say. So  
2 thank you again for coming this afternoon.

3 (PROCEEDINGS ADJOURNED AT 4:50 P.M.)

4 (PROCEEDINGS RESUMED AT 8:30 P.M.)

5 THE COMMISSIONER: Thank you all  
6 for coming. I thought I would begin this evening by  
7 just mentioning to you some of the provisions in the  
8 pipeline guidelines that we should all have in mind.

9 The guidelines say that Arctic  
10 Gas or if it were a situation in which Foothills were to  
11 build the pipeline, then Foothills, it says that the  
12 pipeline company must undertake specific programs  
13 leading to the employment at all occupational levels of  
14 residents of the Territories, and in particular native  
15 people during the construction and operation of the  
16 pipeline.

17 Now it goes on to say that the  
18 programs that the pipeline company must undertake have  
19 to include advance information on all jobs, skills  
20 required for various occupations, upgrading and skilled  
21 training, other forms of training including on-the-job  
22 experience, and counselling for those unfamiliar with  
23 industrial jobs or wage style living.

24 That's a big responsibility  
25 that the pipeline guidelines say that the pipeline  
26 company must carry out, and I'll just repeat that.  
27 Programs -- and this is what the pipeline company must  
28 do -- "Programs leading to the employment at all  
29 occupational levels, every kind of job on  
30 construction and operation of the pipeline,





1 of residents of the Territories and in parti-  
2 cular native people."

3 This is what the Government of Canada has laid down,  
4 and one of the objects of the Inquiry is to see that  
5 this is done.

6 Some of these things came up  
7 this afternoon and might well come up this evening, so  
8 I thought I'd just read what the government has said  
9 about this. Then it says:

10 "Priority placement in jobs,"

11 that is first crack at any job,

12 "shall be given to native people of the  
13 Territories in keeping with the International  
14 Labour Convention ratified by Canada, and the  
15 government's intent to increase employment  
16 opportunities for members of disadvantaged  
17 minority groups."

18 I think that's a roundabout way of saying "increasing  
19 employment opportunities for native people." And it  
20 goes on to say that:

21 "Ways and means will be found to ensure  
22 access for these employees into the approp-  
23 riate union locals and hiring halls."

24 This is a matter Mr. Tetrault touched on this afternoon,  
25 so we have to think about ways of making sure that  
26 northerners, native and white, if they want to, get  
27 into the jobs and so far as the unions will be involved,  
28 the pipeline guidelines say that ways must be found to  
29 enable them to get into the union locals and hiring  
30 halls.



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and then it says:

Then it says:

So the pipeline guidelines say that if you want to bring people from outside into the Territories to work on the pipeline, <sup>and</sup> you offer them housing and other benefits, you have to offer those same things, housing and other benefits to people who live here.

There is another matter that  
-- there is another provision in the pipeline guidelines  
that says:

"Contracts and sub-contracts shall be so designed and publisized as to invite and encourage bids



D. Chase

1 from native organizations, settlement  
2 councils and local contractors,"  
3 and we've heard from a number of local contractors  
4 yesterday and today at these hearings.

5 "In addition, businesses and commercial  
6 organizations in the Territories shall be  
7 invited and encouraged to supply goods and  
8 services required for the pipeline development  
9 and operation."

10 Well, I know you don't carry these things around in  
11 your back pocket, so I thought I'd just read that out  
12 because it might be helpful to you. I'm not suggesting  
13 you should discuss these things tonight because they  
14 have been discussed at length already, but I thought it  
15 would be useful to you to know that that's the -- those  
16 are the guidelines laid down by the government and  
17 we're trying, among other things, at this Inquiry to  
18 work out ways and means of making sure that what is  
19 said there can actually be carried out on the job.

20 So we're now open for anyone  
21 to make a further statement, or anyone who hasn't had  
22 a chance to say anything so far to go right ahead  
23 and do so; and as I said earlier, you can stand up,  
24 be seated, or whatever you find most comfortable.  
25 So -- yes sir? Yes, we'll just swear you in and then  
26 you can --

27  
28 DOUGLAS CHASE, sworn:

29 THE WITNESS: My name is  
30 Douglas Chase. I'm the superintendent of the Hay River





D. Chase

1 Correctional Centre or the South Mackenzie Correctional  
2 Centre, as it's better known, and I understand that  
3 some matters touching on the correctional centre were  
4 brought up this afternoon and there was no representation.  
5 I received this information and thought it might be a  
6 good idea to come down and answer any questions that  
7 people might have. Maybe as an opening I might just  
8 explain for the benefit of yourself and anyone else that  
9 the program that exists at the South Mackenzie Correctional-  
10 al Centre, maybe as best I can although I wasn't the  
11 originator of it, the reasons for its existence.

12 I think initially when correc-  
13 tions was established in Northwest Territories there  
14 was a fear that the southern traditions would be copied  
15 and there was great pains taken not to do so. Despite  
16 those efforts, after seven years of the Yellowknife  
17 Correctional Centre I think everyone agreed that all  
18 that had been accomplished was a carb on copy of the  
19 southern institutions, and I'm not saying that our  
20 current experiment won't be -- will be any different,  
21 but we're trying it anyway. As a result, it was felt  
22 that a decentralization community corrections was far  
23 more important than establishing a large warehouse for  
24 people; and the Community Correctional Centre in Hay  
25 River is designed to treat people in the community as  
26 opposed to treating them within an institution. In  
27 doing so they hope to deal with not just the problems  
28 but the causes of the problems, and truly bring about  
29 some rehabilitation, as opposed to just keeping the  
30 public safe for a period of time and just keeping a



D. Chase

1 person out of the community for a period of time.

2 In trying to do this we tried  
3 to use the community in the South Mackenzie Correctional  
4 Centre as much as possible in our rehabilitation attempts  
5 and I think that the person who is serving time there  
6 would find himself in the community more than he would  
7 in the centre itself. We do this in several different  
8 ways, and one of our most successful and most desired,  
9 you might say, programs on the part of members who are  
10 there is our land program.

11 Our land program is one phase  
12 of the program that exists there, and its purpose is  
13 not to make hunters or trappers or fishermen out of  
14 the people who are there, but rather to make them  
15 aware of a resource that is really abundant in the  
16 north, and that is the land and all the things that  
17 go with it -- the hunting and trapping and fishing --  
18 as a recreational tool as opposed to a livelihood.  
19 The recreational means is far easier to achieve than  
20 a livelihood on the land. I don't think many people are  
21 being too successful in that respect. especially around  
22 this area.

23 For the most part we find that  
24 the people who are coming to us have had little or no  
25 experience on the land. If they have, it was many  
26 years ago when they were very young with their father  
27 or their mother, and did not have very much of a  
28 responsibility at the time. They are developing these  
29 skills, they are showing a greater appreciation for  
30 the potential that the land has, and I think some of



D. Chase

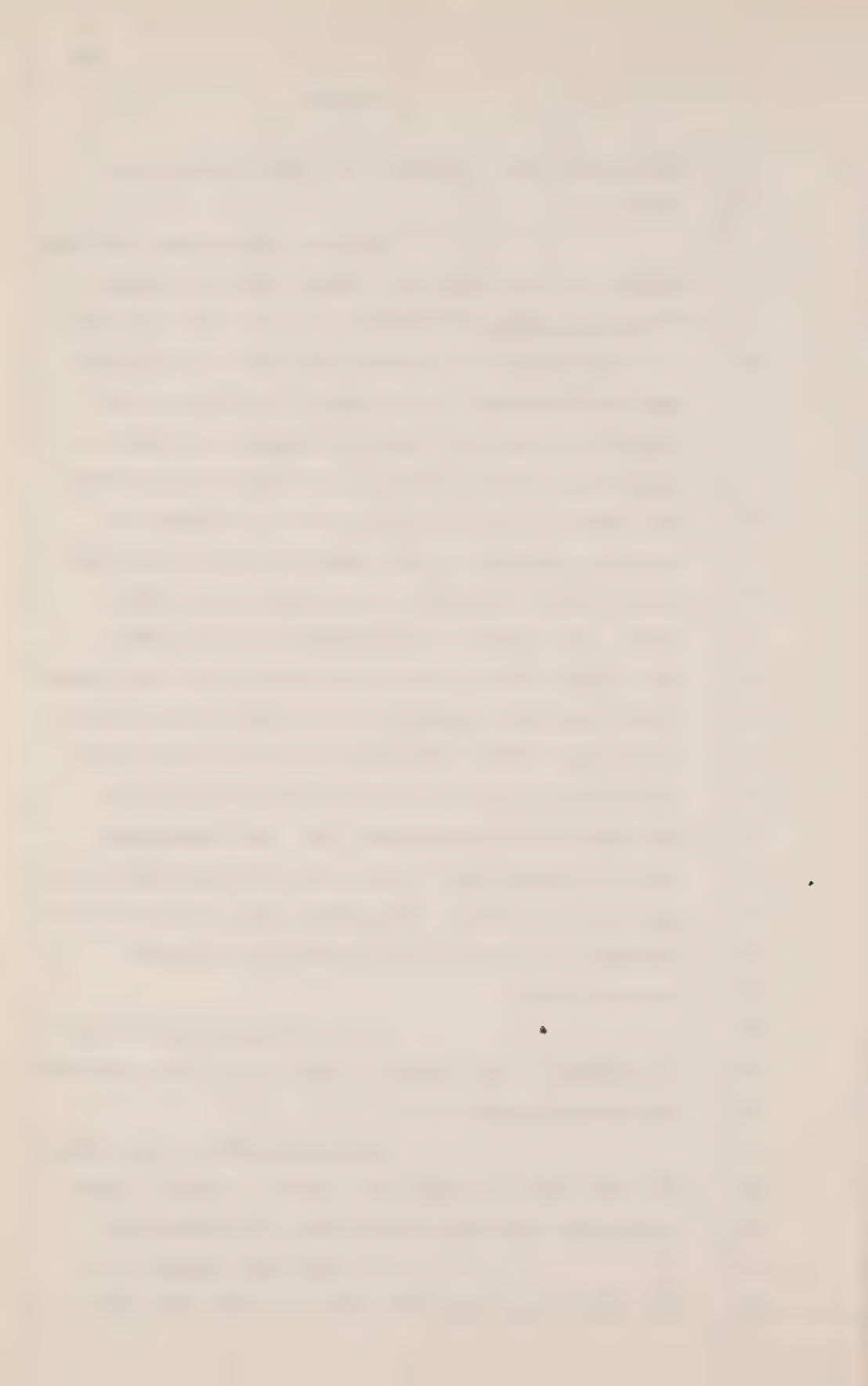
1       them may use this to their own advantage when they  
2       leave us.

3                               The other involvement with the  
4       community is our community release program whereby  
5       we encourage people to go into the community to work,  
6       to go to school, to do things with their family that  
7       they would normally do as opposed to sitting in an  
8       institution awaiting visits from people, sitting in  
9       institutions taking classes, or sitting in an institu-  
10      tion learning skills. We try not to duplicate the  
11      services that exist in the community, and to try and  
12      get our people involved in the community in these  
13      areas. The result of our program so far -- and I  
14      have to say it's only been in existence for eight months  
15      -- has been that security is the lowest on our list of  
16      priorities, and the treatment is the highest. We've  
17      tried to rid ourselves of the dilemma of trying to  
18      treat and punish at the same time. We concentrate  
19      only on treatment and I think that the punishment should  
20      take place elsewhere. Punishment maybe is the Court's  
21      responsibility and not the Correctional Centre's  
22      responsibility.

23                           Now that's just a quick sort  
24      of run-down of our program. There may be some questions  
25      that yourself have of us.

26                           THE COMMISSIONER: Well, thank  
27      you very much for coming, Mr. Chase. I think I might  
28      as well ask you while you're here a few questions.

29                           Q       How many inmates -- I  
30      know that's the wrong word, that's a word used down





D. Chase

1 south -- are there?

2 A We have a capacity for  
3 36, but at the moment we have 22, and we've sort of  
4 been told not to go over 20. We found that a little  
5 hard to maintain both because of the demand of  
6 employers and the demands of our own centre, and we're  
7 currently at 22. We feel we could be higher, we would  
8 like it to be higher.

9 Q What is the age range?

10 A At the present time I  
11 think our age range is 17 to 45 or somewhere in that  
12 neighborhood; but I think the average might help, if  
13 there were an average age, I think the average would be  
14 somewhere between 35 and 40, probably.

15 Q And what is the level  
16 of occupational skills and education that these people  
17 had attained prior to entering this program of the  
18 institution? Any idea?

19 A We haven't done any --  
20 kept any statistics of that nature here at the  
21 centre, but I was in Yellowknife prior to this and I  
22 don't think that the populations are very much different.  
23 We're seeing the same people and I would guess that  
24 it's still the same. The achievement level of the people  
25 we tested over a 2½ year period was at about the Grade  
26 6 level. It varied in --

27 Q That was at Yellowknife?

28 A Yes, it varied, depending  
29 on the skill that you were speaking about, but generally  
30 the achievement level was about a Grade 6-7 level.



D. Chase

1                                   The skills that most of these  
2 people have, I might add, were the majority would  
3 classify themselves as laborers, the next probably  
4 predominant group was heavy duty equipment operator,  
5 and then within, after that some skilled tradesmen.

6                                   Q     What is the breakdown as  
7 between native people and white people?

8                                   A     In our centre I guess  
9 about 95% native. At the present time we have three  
10 white out of the 22.

11                                  Q     And at Yellowknife?

12                                  A     I would say about 75%  
13 native, with a growing white population.

14                                  Q     One thing that intrigues  
15 me, you said the average age here was about 35 or  
16 even more? That's an exceptionally advanced average  
17 age for a penal situation, isn't it? You said you  
18 were down south. I think you would agree with that,  
19 wouldn't you?

20                                  A     Oh, definitely. Our  
21 selection has a large -- plays a large part in this,  
22 of course. That certainly wouldn't be the average  
23 age of the offenders in Northwest Territories by any  
24 means. We select them and that was the average of  
25 the people in South Mackenzie. Being a person who  
26 believes in the Protestant ethics, I look for people  
27 who also believe in that, and I don't find them under  
28 35 too often, so--

29                                  THE COMMISSIONER: Well, that's  
30 very interesting. Well, thank you very much, Mr. Chase.



D. Chase.

1 Oh, excuse me. The other Mr. Dean.

2 MR. DEAN: I'd like to ask Mr.  
3 Chase what reality therapy is and what reality is with  
4 respect to the situation there.

5 A I believe Mr. Dean is  
6 referring to what we've tried to call the treatment  
7 process that exists there, and for a lack of a better  
8 term, we use the term "reality therapy" because we  
9 felt a lot of people might be familiar with it. It's  
10 a term coined by Dr. William Glasser, who is the  
11 originator of reality therapy, and really I guess to  
12 us all it means is we try to make things as realistic  
13 and natural as possible without creating some kind of  
14 a clinical centre for treatment, and rather treat the  
15 person in what is reality, his community, and I guess  
16 that's to us reality therapy at the Correctional  
17 Centre.

18 THE COMMISSIONER: Right.  
19 Well, thank you, Mr. Chase. Maybe if you're going to  
20 be around a little while longer this evening we might  
21 come back to you and ask you a few more questions as  
22 they occur to us. But I certainly am grateful to you  
23 for coming down.

24 A Thank you; my pleasure.

25 (WITNESS ASIDE)

26 THE COMMISSIONER: Well, any-  
27 body else who wants to contribute something at this  
28 point? It's too early to take a coffee break.

29 MR. JACKSON: No, I wasn't  
30 going to suggest coffee. I was wondering if I could





A. Workman

1 just ask Mr. Williams some questions arising out of  
2 your comments on the pipeline guidelines? Mr. Workman  
3 mentioned yesterday there was 100 native people  
4 involved in the northern training program, and I'm  
5 wondering if Mr. Workman could just give us some  
6 information as to of that 100 employees, (1) whether  
7 they are employed at all occupational levels in terms  
8 of the construction operation of the pipeline, and  
9 also if he has the figures of a breakdown as to how  
10 many are employed at what level in relation to these  
11 matters.

12  
13 AL WORKMAN, resumed:

14 THE WITNESS: Sorry, I don't  
15 have the breakdown as to occupation that these people  
16 are involved in right now. I don't think I'd like to  
17 even hazard a guess as to the various breakdowns. They  
18 cover, though, a wide range from surveying, equipment  
19 operating, right through to accounting and business  
20 administration.

21 The number that I mentioned  
22 the other day was, I said, roughly or approximately 100.  
23 I determined this morning that the actual number today  
24 is in the low 90's. It's a flexible number. It goes  
25 up and down from week to week, but today it's between  
26 90 and 95.

27 THE COMMISSIONER: Mr. Workman,  
28 are they -- how many of them are employed in the  
29 Territories on the program? I take it some are in  
30 Alberta, is that right?



A. Workman

1                                   A     I would guess -- and this  
2     is just a guess -- probably 50% are in the Northwest  
3     Territories, 50% in Alberta. We would like to do all  
4     our on-the-job training in the Northwest Territories but  
5     unfortunately some of the plants and facilities that  
6     are necessary for the training don't exist up here and  
7     we have to have the trainees take the training in  
8     the Alberta area.

9                                   Q     I think Foothills has  
10    just come to your assistance there.

11                                  A     Oh. Very good. We have  
12    Nortrain training position for March 1975, welder  
13    apprentices, 2; millwright apprentice, 5; controls  
14    technician, 4; operator 1, 4; operator 2, 4; operator  
15    3, 2. Now by "operator" this is a compressor station  
16    operator. Electrician 1; gas control technician, 3;  
17    control technician, 1; measurement technician, 2;  
18    lab technician, 1; gas plant operator, 11; production  
19    operator, 3-- this is oil fuel production; gas trans-  
20    mission operator, 9; roughneck, 9; material super-  
21    visor, 2 -- this is almost like an expediter out in  
22    the field; labor pool, 3; mechanics -- now "labor pool  
23    3", that's probably our first stage in their training  
24    where they will be advancing to something more technical  
25    later on. Mechanics helper, 1; equipment operator, 4;  
26    heavy equipment mechanic, 2; clerk expediter, 4;  
27    re-fueller -- that's aircraft refueller -- 4; surveyor,  
28    1; horticultural technician, 2; clerk typist -- pardon  
29    me, accounting, 8; clerk typist, 1; stenographer, 1;  
30    maintenance, 2, and that gives a total of 91, and that



A. Workman

1 was in March '75. I understand there maybe one or two  
2 higher than that today.

3 MR. JACKSON: I'm wondering,  
4 Mr. Commissioner, if I can be permitted one more  
5 question. Could that document be marked as an exhibit  
6 if it hasn't already been done so?

7 MR. HOLLINGWORTH: That really  
8 creates a problem, Mr. Commissioner, because it's part  
9 of Foothills' application. I've thrown the ball right  
10 into your corner on that one.

11 THE COMMISSIONER: Well, we've  
12 got the information on the transcript, so I think we'll  
13 let it go at that for now. We'll struggle with these  
14 problems when we get back to Yellowknife.

15 One thing I was going to say,  
16 and you might let others know this, this is the last  
17 time the Inquiry will be in Hay River. There are  
18 many communities that we have to visit. We'll be in  
19 the Indian Village tomorrow, and we may see some of you  
20 there, but if you decide tomorrow or next week or next  
21 month or the month after that that there's something  
22 you want to say to the INquiry that you didn't think  
23 of while we were here at this time, I hope you will  
24 feel free to write a letter to me in Yellowknife, and  
25 just set out in the letter anything you want to add to  
26 what you've said here in Hay River, or if you didn't  
27 say anything at all here in Hay River, please feel free  
28 to write to me and let me have your views. I'll let  
29 all the participants, I'll let the pipeline people  
30 and the native organizations and the others see your





A. Workman  
D. Stewart

1 letter just as they would see and hear what you have to say  
2 if you speak here this evening. But I want you to  
3 understand that this, just because we are here now  
4 and won't be here again later in the year, that you're  
5 not closed off in any way from expressing your views  
6 and I hope you will write to us if things occur to  
7 you that you didn't have a chance to raise with me  
8 here yesterday or today.

9 You might pass that onto any-  
10 body you run into here in Hay River who tells you they  
11 didn't get a chance to come down here to the Legion  
12 and to say their piece. I'll be happy to hear from any  
13 of you if you want to express your views in writing as  
14 we go along.

15 (WITNESS ASIDE)

16 THE COMMISSIONER: Well, anybody  
17 else with a contribution to make? Yes, Mr. Stewart?

18  
19 DON STEWART, resumed:

20 THE WITNESS: Mr. Commissioner,  
21 I'd have been a little better prepared if I hadn't have  
22 had my after supper sleep, but however, I think there  
23 are a few points here we may take this opportunity of  
24 clarifying.

25 This afternoon I endeavored to  
26 express my opinion that the 20th century had caught up  
27 to the Northwest Territories, and we're in the throws  
28 of this type of development. Now whether we like it  
29 or whether we don't, it is my opinion that if we are  
30 going to fairly see that the people that are having a



D. Stewart

1 difficult time during this transition period are looked  
2 after, that we have to come up with some type of an  
3 employment umbrella to look after their specific  
4 needs.

5 Firstly, I would like to point  
6 out it is certainly not my intent to suggest that the  
7 Work Arctic principle would be used for all employees  
8 that may be found in the Northwest Territories. This  
9 is not the suggestion at all. But the Work Arctic  
10 or a type of Work Arctic principle would be used by  
11 those people that feel that they need some sort of  
12 an umbrella.

13 Firstly in this day and age  
14 when a construction job is being undertaken, and people  
15 from the south, generally speaking, have made efforts  
16 to comply with the government regulations that native  
17 or local people be hired for the work to be done, I  
18 think in most cases they have tried this. However,  
19 due to a number of reasons, the employee has not been  
20 able to meet the expectations of the company who has  
21 employed them, and the company being subjected to time  
22 schedules, could no longer go along with the proposi-  
23 tion and as a usual result in most of the contracts  
24 that I have noted, the end result has been that outsid-  
25 ers have been brought in to finish the job.

26 Now one of the main difficul-  
27 ties that I have noted, that many of the people who  
28 have been hired are not in physical shape to go out  
29 on a contract base and do physical work for eight or  
30 nine hours a day on a 5-day week. It takes some time



D. Stewart

1 to get back into physical shape when people have been  
2 laying around for a considerable time actually not  
3 working; and so often this is not taken into consider-  
4 ation by the firms hiring. So we have developed a  
5 program that we call Work Arctic.

6 Now the premise of Work Arctic  
7 is very simple and it only means that everyone of the  
8 native people -- and by "native people" I'm not refer-  
9 ring to Indian, Eskimo or Metis, but I'm referring to  
10 all people of the Northwest Territories who are native  
11 to the ways of the Territories, and this includes white  
12 people -- that everyone has the right to work at his  
13 own pace, to hours and number of days worked.

14 On this basis, Work Arctic did  
15 not insist that everybody work five days. If a person  
16 showed up for three days, he was paid for three days'  
17 work. If a person was late, he was docked pay for  
18 the hours that he was late. There are many people that  
19 are not normally morning people, a lot of people prefer  
20 to work in the afternoons. Where possible we shifted  
21 our workloads to look after these people so that  
22 their eight hours may be from noon until on into the  
23 evening. We had a policy that we discharged no person  
24 for any cause during the length of the project.

25 Of course you must maintain  
26 some discipline to get some work done. This is recog-  
27 nized. But we used the one and only thing that we  
28 felt was fair to use in that we only paid for actually  
29 the fair hours of work that we received. If we found  
30 a person for whatever reason, dogging it, as we say on





D. Stewart

1 the job, he was sent home with the suggestion he  
2 should maybe have a little sleep and return the next  
3 day, but the length of time that he was taken off the  
4 job would be no more than for one day. If he returned  
5 the following day, he went back to work and nothing  
6 further was said about the matter.

7 We found that to make this  
8 type of thing work more effectively, that we broke the  
9 work force down into small units of from five to ten  
10 persons, depending on what work was to be done, and one  
11 of the members of this small force would be appointed  
12 as the foreman, and in many instances this foreman would  
13 be elected by the people that were working on this  
14 crew. The foreman would receive an added amount of  
15 money for the work -- for the added responsibility of  
16 being foreman.

17 The work units were made up of  
18 persons who could identify whenever possible, that is  
19 if there were units of people that normally went hunting  
20 or did other types of things together, we tried to get  
21 these type and make them up into units because we feel  
22 that one of the basic problems with the native people is  
23 that they prefer to work in groups, it's probably part  
24 of the culture of the area. When work was to be done  
25 people all got together and did it as a unit rather  
26 than on an individual basis, and we found that the work  
27 accomplished when we kept people together this way  
28 was most satisfactory. Actually we accomplished more  
29 probably on a workload hour basis than you would expect  
30 from normal crews.



D. Stewart

1 We also used possibly a Boy  
2 Scout approach in that where possible, work units were  
3 set in competition to one another, wherever possible.  
4 This seemed to put an air of competition of a holiday  
5 competitive type of spirit and possibly a gain spirit  
6 in the matter of work and made the thing a lot more  
7 pleasant for everyone concerned.

8 Now the foremen that were  
9 appointed or elected to maintain this position their  
10 work habits, if they missed days, for example, due  
11 to things that were not acceptable to the organization,  
12 that is rather than sickness or something of this  
13 nature, they just lost their foreman's hat. They were  
14 not discharged from the organization, they started all  
15 over again. We had several foremen that might have been  
16 foremen four or five times during the occupation or  
17 the work of Work Arctic over the couple of year periods.

18 The end result on work, parti-  
19 cularly clearing, was most satisfactory. As a matter  
20 of fact, the amount of work accomplished by crews  
21 divided in this manner were far beyond the wildest  
22 expectations of engineers and people who were used to  
23 doing this type of work. I think the same thing pro-  
24 bably is true of Hire North, which really was an  
25 off-shoot of Work Arctic when the original concept was  
26 put together here in Hay River with Mr. Steiner and a  
27 group of business people in town .

28 So really there is nothing  
29 very complicated about the division of such a work  
30 force. It is to a certain degree providing special



D. Stewart  
E. Fraser

1 favors, possibly, in the normal concept of the outsider  
2 as to employment, but we have seen this employment work  
3 here, we know it's possible, and it's the only way  
4 that I personally have seen where native people have  
5 had a fair chance to continue working on any given  
6 project.

7 I think that the satisfying  
8 thing about such a project, after a couple of months  
9 of operation, we found that we were getting up to 97%  
10 of 40-hour weeks from people who had before not really  
11 been held responsible to show up on a regular basis.  
12 But in two months' time, working under an arrangement  
13 such as this, this was accomplished.

14 THE COMMISSIONER: Thank you  
15 very much, Mr. Stewart.

16 (WITNESS ASIDE)

17 THE COMMISSIONER: I will  
18 invite you all to stay for a cup of coffee. I've only  
19 one problem, I'm not sure if there is any coffee.  
20 There isn't? Well, I'll see if anyone else has some-  
21 thing to say. Yes sir?

22 MR. FRASER: As far as this  
23 northern training program --

24 THE COMMISSIONER: Excuse me,  
25 do you mind if we swear you in? We do it for everybody.

26 MR. FRASER: O.K.

27  
28 EDWARD FRASER; sworn:

29 THE WITNESS: I'm Ed Fraser  
30 and I just wanted to ask a few questions on the northern





E. Fraser

1 training program that they have.

2 THE COMMISSIONER: Sure, go  
3 ahead.

4 A I understand that the  
5 turnover is quite rapid, there is quite a few people  
6 that are quitting and stuff like that.

7 THE COMMISSIONER:  
8 Do you want to take that  
9 in your hand, Mr. Workman -- I mean the microphone --  
10 and --

11 MR. WORKMAN: Actually these  
12 are some figures I managed to pick up this morning. I  
13 contacted our Nortrain people. As far as turnover is  
14 concerned, the number of people that have entered our  
15 course since April 30, 1975, is 158, and we're now at  
16 this figure of 91.

17 THE COMMISSIONER: Excuse me.  
18 What was that date again?

19 MR. WORKMAN: Since September --  
20 sorry, September 1, '73.

21 THE COMMISSIONER: Do you want  
22 to just start that over again so that we all get it?

23 MR. WORKMAN: The total number  
24 of people who have been in our course since September  
25 '73 to April 30 '75 is 158. Now there were a few of  
26 these people were on the course prior to that through  
27 the Alberta Gas Trunk Training Program. The number on  
28 the course today, or in March, was 91, which gives a  
29 turnover of very close to 50% per year, which consider-  
30 ing the northern situation and moving people away from  
their home base, is not out of the way. I think most



E. Fraser

1 industry in the north has a much higher turnover than  
2 50%. Actually we're quite proud of this figure of 50%  
3 turnover. It's not a 50% turnover in the normal sense  
4 either, in that a lot of the people that have left  
5 the program left to go on to occupations that opened  
6 up because of the training they received.

7 For example, I can think of  
8 one case -- a couple of cases, actually -- of individuals  
9 who were trained in electronics and are now working for  
10 the C.B.C. as technicians. These are included as turn-  
11 overs. They aren't failures by any means. They are  
12 almost graduates, of course.

13 THE COMMISSIONER: Well, in the  
14 course do you have a set length of time that you regard  
15 as appropriate?

16 MR. WORKMAN: No, that's up  
17 to the individual. He can carry on as long as he  
18 is able to accept more training.

19 THE COMMISSIONER: And what is  
20 the average length of time that the trainees spend  
21 in the programs, do you know?

22 MR. WORKMAN: Well, some that  
23 have started prior to '73 are still with us, still  
24 being trained. Some have advanced to the point where  
25 they are now training the trainees. I can't really  
26 give you a figure on that. I think the 50% turnover is  
27 as good a figure as I can come up with on that.

28 THE COMMISSIONER: Mr. Fraser,  
29 any other questions? Go ahead.

30 A Well, I've talked to



E. Fraser

1 quite a few trainees that have worked there and been  
2 down there for a while and it seems like they go down  
3 there and after maybe three months they start learning  
4 and then after three months it doesn't seem like there  
5 is no job left. You're just following a guy around  
6 and you're not really learning anything, and you lose  
7 interest, and I think that's why a lot of guys are  
8 quitting because it seems like there's nothing to  
9 carry on. They don't give you a position. They say,  
10 "You're a northern trainee" so they're scared to give  
11 you a position. You're just an extra man on shift  
12 work down there.

13 THE COMMISSIONER: Where are  
14 they working? Are they working in gas plants, in  
15 pipeline construction, or what?

16 MR. WORKMAN: IN all phases of  
17 industry from gas plants to -- there's not so much  
18 involvement with pipeline construction because there's  
19 not that much construction going on. Some are up in  
20 the delta working on rigs up there. Others are working  
21 in oil fields, and various trades, as I outlined  
22 earlier, from electricians to stenos to accountants,  
23 and I'm just amazed to hear that you're getting reports  
24 that the people are not -- the trainees are getting  
25 in the position where they're almost an extra hand.

26 The only thing I can think of  
27 there is that when they learn one phase of their job,  
28 they are moved on into another area to accept more  
29 training. We don't want to leave them in one spot just  
30 doing the same job over and over again, they're moved





E. Fraser

1 on to another area for more training.

2 A Well, like I was down  
3 in the training program for over a year and a half and  
4 it seemed like after the first three months things just  
5 went downhill and it seemed like there was nothing left,  
6 there was no progress getting made. They send you  
7 out to school, but still there's four guys on a shift  
8 and I was the fifth man on shift, and some guys would  
9 start working there and you know, you'd have to start  
10 showing them what to do and everything, but they're  
11 still making \$1.20 an hour more than you. Like they  
12 had a list on the wall of different positions and wage  
13 scales, and they had "Northern trainee" and "Northern  
14 trainee regular" and it didn't seem after your northern  
15 trainee regular it didn't seem like there was anywhere  
16 to go unless you quit and went to work for somebody  
17 else, because once you're a northern trainee regular  
18 that's the highest your wage scale went.

19 MR. WORKMAN: I just don't  
20 understand this. Our policies with all the companies  
21 involved in the training program is to pay the going  
22 rate for the job, and on top of that the northern  
23 trainee received extra benefits in the way of accommo-  
24 dation for himself or his family, or and his family if  
25 he had a wife and family.

26 A Have you talked to any  
27 trainees that have quit the program, or left the  
28 program and asked them why they left it, if there was  
29 good reason to leave it or anything like that?

30 MR. WORKMAN: I've not been



E. Fraser

1 directly associated with the program for the last few  
2 months, but I'll sure look into this, Ed.

3 A Because I've talked to  
4 quite a few that, you know, have quit or left and  
5 it seems like they feel that, you know, they're not  
6 doing anything. There is no concrete job for them, it's  
7 just you're a northern trainee, you know, you're not as  
8 good as us so why should you be working here, and it's  
9 the feeling of a lot of people you work with, they  
10 say, "You get your extra benefits," sure you do, but  
11 they hire guys that are making a lot more than you, so  
12 really your extra benefits don't really count for that  
13 much.

14 THE COMMISSIONER: What company  
15 were you with?

16 A I was with Gulf Oil.

17 Q And where were you?

18 A In Rocky Mountain House,  
19 in a gas plant.

20 Q Did you say Rocky Mountain  
21 House?

22 A Yes, because I don't think  
23 the turnover would be that high if, you know, people  
24 could -- there seemed like there was some -- you know,  
25 like they talk, you know, there's a real good future  
26 and stuff, but it seems like, you know, that you're just  
27 going to be there for the rest -- if the pipeline goes  
28 through or if it doesn't, you're just going to be there  
29 following some other guy around because he is from  
30 down south and knows better, is actually the feeling I



E. Fraser  
A. Vail

1 got.

2 THE COMMISSIONER: Well, thanks  
3 very much, Mr. Fraser. Is there anything else you want  
4 to add, or any other questions you've got?

5 A No.

6 THE COMMISSIONER: Thank you  
7 very much, sir.

8 (WITNESS ASIDE)

9 THE COMMISSIONER: Yes sir?

10  
11 AL VAIL, sworn

12 THE WITNESS: Good evening,  
13 my name is Al Vail. I've been a northern resident  
14 for about nine years. Perhaps questions I wanted to  
15 ask of the applicants have been asked before, but I  
16 have been unable to attend the hearings or get enough  
17 information about them.

18 When I heard you say last  
19 evening that the project as it's envisioned is the  
20 largest single undertaking in history, it means that  
21 the magnitude must be great.

22 THE COMMISSIONER: Well, that's  
23 what Arctic Gas tells me, but let me add a couple of  
24 qualifications, <sup>it's</sup> the costliest undertaken by private  
25 enterprise. Government projects, this will not sur-  
26 prise you, I suppose, but they've been known to cost  
27 more than that. But at any rate it's a vast project  
28 and the superlatives appear to be well chosen so far  
29 as its extent is concerned and the amount of money  
30 that will be spent. But anyway, carry on, sir, and





A. Vail

1 feel free to ask questions of these gentlemen.

2 A Yes, I think perhaps my  
3 questions would be directed at the applicants. Firstly,  
4 the information that I have from the little bit of  
5 reading that I have done tells me that the schedule  
6 is something like three years, three or four work crews  
7 spaced out along the route. If that is so, I ask then  
8 why is it not considered from a cost point of view that  
9 a longer period of time with smaller crews or less  
10 crews be considered so that the project be carried  
11 over ten years? In my experience, if you try to do a  
12 thing too fast you have a great deal of waste, and the  
13 figure was mentioned of something like 100 more barges  
14 or doubling of the fleet now based in Hay River that  
15 would be necessary to move the pipe. I think there is  
16 a great deal of waste because I don't see the volume  
17 of traffic moving up to that state where 100 barges and  
18 8 tugs could be used or utilized in five years from  
19 now. The normal attrition of traffic doesn't decline  
20 that fast. So they would therefore either be stored  
21 or ripped apart as scrap and a terrific waste ensue.

22 I suggest that perhaps the  
23 thought might be taken that one-third of the increase  
24 in barge and shipbuilding might be a reasonable alter-  
25 native and get the job done as well.

26 I recall that back in 1968  
27 there was quite a flurry of activity when Atlantic  
28 Richfield attempted to get an oil pipeline build down  
29 the Mackenzie, and as I understand, it fairly nearly  
30 got through. So we've waited this long and we've heard



A. Vail

1 vast flurry of activity about pipeline for at least  
2 seven or eight years that I know of, and I know it  
3 takes a long time to plan an activity of this kind  
4 and to get it in operation. I'm wondering now about  
5 the rush to complete it in three years from the time  
6 it starts.

7 THE COMMISSIONER: Mr. Carter,  
8 Mr. Williams, Mr. Workman?

9 MR. WILLIAMS: Well certainly  
10 a project of this magnitude takes a substantial amount  
11 of planning and the planning has been going on for a  
12 period of close to six years now. The oil pipeline  
13 that you refer to, I think there were about 15 compan-  
14 ies in the consortium studying the oil line and of  
15 course once the Alyeska project was approved, it re-  
16 duced the requirement for an oil line down the  
17 Mackenzie Valley because the oil reserves had not been,  
18 and to my knowledge have not yet been established in  
19 the Canadian Delta, the Mackenzie Delta.

20 The matter of stretching out  
21 the construction schedule has had a lot of study and  
22 consideration, and it's in my opinion straight economics  
23 that the quicker the project can be put into operation,  
24 once an approval is received, the quicker, of course,  
25 the company begins receiving benefits from the flow  
26 of the gas, and the studies done to date indicate that  
27 the faster it is done, the better the economics are.

28 Certainly once a certificate is  
29 received, there will be a rush to move the project along  
30 as quickly as possible, and that's the way the schedule



A. Vail

1 is laid out in the application. On a straight economic  
2 basis, I would be unable to see that there would be an  
3 advantage in delaying the project or spreading it  
4 over a longer period of time.

5 A Does your economic con-  
6 sideration place any value on human conditions or the  
7 actual dollars that will be expended by individuals  
8 or costs suffered in the dislocation, relocations of  
9 individuals, communities, groups of people? It seems  
10 to me somebody is going to bear these costs, whether  
11 it be individuals, government agencies, or some of the  
12 other companies actually doing the construction. I'm  
13 wondering if these are in the projected estimates.

14 MR. WILLIAMS: Well, certainly  
15 as long as the studies have been going on these aspects  
16 have been considered and we had the full cycle this  
17 afternoon, I think, on this particular topic. The  
18 variation of the spectrum was certainly wide as to  
19 personal opinions at this hearing as to what the  
20 ramifications may be, and these certainly have been  
21 taken into account by Canadian Arctic Gas since the  
22 inception of these studies, and this will be dealt  
23 with in considerable length at another phase of the  
24 hearing in Yellowknife at a later date.

25 I'm sorry, but it's really  
26 not my field.

27 A So the answer then to  
28 the question is that in your economic consideration  
29 that you mentioned, no consideration actually was  
30 given for the human dislocation or relocation?





A. Vail

1 THE COMMISSIONER: Well, Mr.  
2 Vail, to be fair to Mr. Williams, and his colleagues  
3 from Arctic Gas, they have filed with the Inquiry  
4 a lot of material to show that they did take the  
5 human factors and the situation in the communities into  
6 account. Now, in Yellowknife we're going into this  
7 in some detail later on in the year, in the fall, and  
8 it may turn out that they have gone about this in a  
9 way that we would all think was sound. It may be that  
10 it will turn out that they haven't. We still have to  
11 look into that. We'll certainly bear in mind -- that  
12 is I will and I have no doubt they will -- bear in  
13 mind the necessity which you've reiterated of keeping  
14 in mind what the impact will be on the communities and  
15 the people in the north.

16 One of the reasons I'm coming  
17 here and to other communities is to see what your  
18 concerns are and to see what your suggestions are --  
19 by "you" I mean everybody here -- about this pipeline.  
20 If they are going to be allowed to be built, to build  
21 it, what conditions to be laid down, what conditions  
22 do northerners want to be laid down? That's one of the  
23 things that I'm anxious to find out about it.

24 Do you want to add anything,  
25 Mr. Carter, to what Mr. Williams said?

26 MR. CARTER: No sir.

27 A Fine. My concern as  
28 expressed again goes back to the period of time of  
29 construction, and we have lived in Hay River for very  
30 long and seen the dislocation of the Vale Island,



A. Vail

1 although there were other reasons for a large movement  
2 of people from the island. In the last five or six  
3 years there has been some pressure put on these residents  
4 of the island -- both the residents and the businesses --  
5 to move off the island and allow it to be completely  
6 used for industrial purposes in connection with the  
7 pipeline and the movement of freight.

8 When we consider the magnitude,  
9 of course, of the amount of pipe that is expected at  
10 this point at least to be transported through Hay River,  
11 it gives us some indication of the type of dislocation  
12 that will take place and Hay River will be one of the  
13 most affected places during the construction phase,  
14 and as a direct result will suffer most when the pipeline  
15 construction is over, because the pipeline does not  
16 really accrue any direct benefits to Hay River once it  
17 is constructed, other than an increase in the overall  
18 freight handling, which we project is going to continue  
19 to flow through Hay River.

20 My main location at this time  
21 is as a farmer, and while I have been engaged in this  
22 for some number of years I am trying to make a decision  
23 that was when I was going to drop all my other interests  
24 and I got short-circuited by Jud Buchanan's announce-  
25 ment, shortly thereafter in saying that we weren't  
26 allowed to farm in Northwest Territories. Perhaps  
27 that's misquoting, but it amounts to much the same  
28 thing. So I'm, you know, very concerned about other  
29 dislocations and whether this announced policy is also  
30 involved very directly in the pipeline proposals, the



A. Vail

1 Indian land claims of course we know are involved; but  
2 it does affect quite a number of people who had started  
3 a fairly budding new industry in the north and are now  
4 being forced off their land or legislated by taxation or  
5 other restrictive measures to force them off their land,  
6 and these are all direct results ,and I'm very much  
7 involved and very much concerned that I am not going to  
8 be caught in that also.

9 THE COMMISSIONER: Mr. Vail,  
10 let me just say that what you have suggested will be  
11 taken into account. Arctic Gas has come along with this  
12 proposal and they've said it will take essentially  
13 three years to build this pipeline. Some northerners  
14 have said to me as I've gone around the north, "We  
15 don't want it, period." Others have said, "We don't  
16 want it until our land claims are settled." Some have  
17 said, "Wait for ten years to build it." You've said,  
18 "Stretch it out not over three years but over a longer  
19 period of time, and you won't have to build out what  
20 may turn out to be excess capacity for materials hand-  
21 ling at Hay River and down the river." Others have  
22 said, "Three years sounds fine, let's get started."

23 So there are a variety of  
24 opinions and I asked Arctic Gas and Foothills and the  
25 native organizations and others to send representatives  
26 to this meeting here in Hay River so that a suggestion  
27 that you and other citizens of Hay River have made  
28 can be taken into account because later on in the formal  
29 hearings at Yellowknife I'll expect the pipeline  
30 companies to deal specifically with your suggestions --





A. Vail

1 by "your suggestions" I mean all of the suggestions  
2 that we've had at these meetings, and you can rest  
3 assured that I will require them to deal with them.  
4 Sometimes it's difficult to expect them to reply sort  
5 of immediately here this evening, that's all, and you  
6 may think that I'm going easy on them but I'm just  
7 trying to be fair about it.

8 Anything else you want read,  
9 sir?

10 A I think not. Thank you  
11 very much.

12 THE COMMISSIONER: Thank you  
13 very much.

14 (WITNESS ASIDE)

15 MR. STEPHENS: Mr. Chairman,  
16 we know the pipeline is going to come through anyway.  
17 We know that's going to happen. No use trying to  
18 stop it.

19 THE COMMISSIONER: That's  
20 another point of view.

21 MR. STEPHENS: We know  
22 that already.

23 THE COMMISSIONER: I wonder if  
24 we could have your name, sir?

25  
26 MR. STEPHENS: My name is  
27 Bert Stephens and I come from the St. Peters Indian  
28 Reservation.

29 THE COMMISSIONER: Thank you,  
30 Mr. Peters. I think you, Mrs. Wright, wanted to



Mrs. Wright

1 add something?

2

3

MRS. WRIGHT, resumed:

4

THE WITNESS: I would just

5

like to -- I was just thinking about, what are the

6

usual medical services they provide on a project of

7

this nature? It just occurred to me that it would

8

probably be interesting to people here.

9

THE COMMISSIONER: I'm sorry,

10

you weren't speaking into the microphone and I didn't

11

hear you.

12

A I wonder, Mr. Commissioner,

13

what are the -- if the companies could tell us, what the usual

14

medical services do they provide on a job of this

15

nature that has such a vast terrain to it, you know?

16

What do they usually set up?

17

Q You mean in the camps?

18

A Yes, just generally.

19

Well, I'll tell you, I'm a nurse and --

20

THE COMMISSIONER: Excuse me,

21

Mr. Peters, we've got someone here that we want to give

22

a chance to to speak, so if we're all just kind of

23

listening, I think we'll get along a little better.

24

A I'm a nurse and I used

25

to work here just privately in the early days, and these

26

things are just coming to my mind, what do they usually

27

set up? It just occurred to me and I wondered if they

28

could tell us anything about it.

29

THE COMMISSIONER: Yes, thank

30

you, Mrs. Wright.



Mrs. Wright  
E. Fraser

1 MR. WILLIAMS: This was medical  
2 service , was it, Mrs. Wright?

3 A Yes.

4 MR. WILLIAMS: The general  
5 practice in pipeline construction work is that a quali-  
6 fied First Aid man, usually with an ambulance, works  
7 with the pipeline spread and he's in contact with the  
8 various foremen on the construction, he's in contact  
9 with them by radio and moves to an emergency situation  
10 as required. Now, that's the general practice in the  
11 south on the prairies.

12 Obviously in the north, things  
13 are more difficult and will have to be adjusted  
14 accordingly, which may require more First Aid people,  
15 and certainly aircraft support to take any injured  
16 people out of the camp that require major attention.

17 (WITNESS ASIDE)

18 THE COMMISSIONER: Well, anyone  
19 else who wishes to add anything? Yes sir, Mr. Fraser

20  
21 EDWARD FRASER, resumed:

22 THE WITNESS: When you're  
23 talking about that 50% turnover for jobs, I'd like to  
24 know what are you comparing it to? If you go down there  
25 for a job it's more or less a query if you plan to  
26 spend your life there, and a lot of people work up here  
27 as laborers or just -- or they just want to work for  
28 a few months; is that what you're comparing it to, or  
29 are you comparing it to people that are making a  
30 career out of it?





E. Fraser

1 MR. WORKMAN: The 50% was  
2 obtained, Ed, by the total number that were enrolled  
3 on the course over the period, September '73 to April  
4 '75, 158. There are now 91, that leaves 67 that have  
5 left the course. 67 over 158 gave us roughly 50%.

6 A But what I was asking  
7 was when you were comparing that with what the turnover  
8 is in Northwest Territories for workers, were you  
9 talking about workers that wanted to make their career  
10 out of this job, or were you just comparing it with  
11 the everyday worker?

12 MR. WORKMAN: I was just com-  
13 paring it to general labor in Northwest Territories, I  
14 believe it has a much higher turnover than 50%. For  
15 example, I think hotel labor runs around 500%.

16 THE COMMISSIONER: In a year?

17 MR. WORKMAN: Yes. That may be  
18 plus or minus 100%, but it's extremely high figure.

19 A Yes, but that's -- like  
20 people don't really want to make their career out of  
21 working in a hotel and when people go down to work for  
22 Trunkline or Canadian Arctic Gas, they want to, you  
23 know, they plan on making it their career. So I don't  
24 think that that comparison is very good at all.

25 MR. WORKMAN: I think any  
26 industry in the north is probably higher than 50%  
27 turnover. I think you'll find that the 50% turnover  
28 is probably on the good side.

29 THE COMMISSIONER: I think  
30 Mr. Fraser may well be making the point that if you



E. Fraser

1 compared the turnover of northern trainees to the  
2 turnover in employment with those companies, for in-  
3 stance the turnover of northern trainees at Gulf,  
4 with Gulf's other employees, I think he's making the  
5 point that the figures might not come out in the way  
6 that you have outlined. I don't know whether that's  
7 sound, but --

MR. WORKMAN:

8 I can't give you exact  
9 figures on that, but I would be surprised if any of  
10 the oil industry figures turned out lower than that.

11 A Well, when I was working  
12 there, there was, I think, seven northern trainees that  
13 went through there, and there may be two regular employ-  
14 ees from Gulf that went through. It seems that the  
15 northern trainees are a lot higher than the regular  
16 employees.

17 MR. WORKMAN: I don't know, Ed.  
18 I'm not talking about one particular plant, I'm talking  
19 industry in general.

20 A And when you mentioned  
21 fringe benefits, they do have good fringe benefits but  
22 I remember working on jobs up here when they hired  
23 people in Edmonton and flew them up, give them a hotel  
24 room and paid all their meals and everything, plus  
25 paid them 80¢ or \$1. more an hour than a northern guy  
26 was getting who was hired locally. So if northern  
27 people are going to work down south, why shouldn't  
28 they get fringe benefits when southern people have  
29 been getting it for years?

30 MR. WORKMAN: I think we're in



E. Fraser

1 agreement there and we recognize that and gave the  
2 northerners benefits when they went south.

3 A And one other thing I'd  
4 like to bring up is we had a meeting one time with  
5 some people from Calgary, from Canadian Arctic Gas  
6 office and that, and we had a few beefs and we wanted  
7 to bring them up, and so one guy -- the guy from Gulf  
8 and the northern co-ordinator got up and said, "Well,  
9 look, you guys, look what we're doing for you. We're  
10 spending all this money bringing you down here and  
11 training you and we're not getting nothing out of it."

12 But why I thought they even  
13 started the northern training program was because it's  
14 just a political thing that , "Look if we train all  
15 these northerners they're going to say, 'Yeah, build  
16 your pipeline and gas plants and take it away,'" but  
17 they're not really giving you a position down there,  
18 they're just giving you more or less a job. You can  
19 be a trainee for maybe five years. I'm not really  
20 running down the training program because it is good  
21 in a way, but I think there can be a lot of improvements  
22 made.

23 THE COMMISSIONER: Well, thank  
24 you, Mr. Fraser.

25 A Thank you.

26 (WITNESS ASIDE)

27 THE COMMISSIONER: Well, anybody  
28 else?

29 MR. STEPHENS: There's no  
30 point in trying to stop the pipeline because it will





D. Ferguson

1 go through anyway.

2 THE COMMISSIONER: Well, you  
3 can add that to the list of points of view I gave you  
4 earlier, Mr. Vail.

5 MR. STEPHENS: We know it's  
6 going to go through.

7 THE COMMISSIONER: Well, yes  
8 sir, the gentleman at the back.

9  
10 DON FERGUSON, sworn:

11 THE WITNESS: My name is Don  
12 Ferguson and I'm a resident of Hay River for the past  
13 eight years and I've been in the north for several  
14 years before that.

15 THE COMMISSIONER: Mr. Ferguson,  
16 maybe you'd pull that microphone a little closer so  
17 the people behind you can hear. Just take your time.

18 A I have a few questions  
19 that I would like you to allow me to ask both of the  
20 competing companies, if possible. As a northerner and  
21 as a Canadian, I think we should be concerned about  
22 some things such as who is going to own the pipeline  
23 and who is going to gain most benefit by it?

24 THE COMMISSIONER: All right,  
25 just before you do that, Mr. Hollingworth, maybe you'd  
26 like to come up to this table with your colleagues  
27 so that you're not answering these questions from the  
28 rear of the hall. There's nothing symbolic in this  
29 invitation to come forward.

30 Go ahead, sir.



D. Ferguson

1                                   A     I'd like to ask both  
2 companies, does your company intend to include lateral  
3 gas service lines to communities along the route in  
4 the Northwest Territories as part of your total initial  
5 capitalization? If so, how many; and if not, why not?

6                                   THE COMMISSIONER: All right,  
7 Mr. Carter, we'll let you go first.

8                                   MR. CARTER: In response to  
9 the first question about ownership of the pipeline  
10 company, Mr. Horte, the president in Yellowknife last  
11 week, outlined the policy, and that policy is that Arctic  
12 Gas intends to have majority ownership of its equity  
13 capital held by Canadians, equity capital being the  
14 control of the company, and the balance of the capital  
15 being the debt capital, would hopefully be raised, the  
16 majority of it, in Canada; but even if it were not,  
17 the control would be in the equity capital and in that  
18 way Canadians would have control of the pipeline  
19 company.

20                                   In response to the second  
21 question, as I mentioned earlier, Arctic Gas' position  
22 is that there are certain communities that it's econo-  
23 mically feasible to supply gas to, and they would pro-  
24 vide the necessary laterals for that purpose. But the  
25 Hay River lateral, as it's referred to, is not accord-  
26 ing to the studies that have been undertaken by Arctic  
27 Gas or its consultants, an economically feasible pro-  
28 posal when you consider what the price of the gas is  
29 going to be to the residents in Hay River compared to  
30 the fuels already available. However, when you consider



D. Ferguson

1 a number of items that I've outlined, you can see that  
2 things such as the present subsidies that may exist,  
3 you can see that it's a policy decision that can't  
4 merely be made by the pipeline company, but they add  
5 this into their cost, consumers further on down the  
6 line are going to have to bear the cost and the  
7 government might very well say, "Well, we're not going  
8 to go along with that."

9 So the ultimate decision is  
10 up to the government and Arctic Gas says that if the  
11 government says that as part of construction of a  
12 pipeline in Northwest Territories gas laterals should  
13 be supplied and the cost of those should be borne by  
14 consumers further on down the line, or the cost should  
15 be subsidized by the government, then Arctic Gas of  
16 course is prepared to go along with that. But they  
17 say that the decision is not theirs to make, that it  
18 has to be a policy decision by the government and  
19 that's for those communities where their studies have  
20 shown that it's not an economically feasible means of  
21 supplying fuel.

22 A I have a subsequent  
23 question.

24 THE COMMISSIONER: Excuse me,  
25 do you want to hear from Foothills on that?

26 A I'd just like to have  
27 them clarify one point.

28 Q Carry on.

29 A You said that the equity  
30 capital in this company would be provided -- opportunities





D. Ferguson

1 for equity in the company be provided to Canadians.  
2 What time frame?

3 MR. CARTER: I'm not certain  
4 of the time frame but it's not a requirement that all  
5 of the equity capital be obtained before the project  
6 starts. As you can understand from the construction  
7 time-table, certain facilities are constructed in the  
8 first year, more in the second year, and the third  
9 year, and so on. So that in that sense it will be  
10 spread out over the construction plan.

11 A And by the time that the  
12 pipeline is constructed we can assume that the Canadians  
13 will own -- Canadian people will own the company? Will  
14 own sufficient shares in the company.

15 MR. CARTER: Over 50%, that's  
16 right.

17 THE COMMISSIONER: Mr. Ferguson,  
18 I might just add something. Mr. Horte gave evidence  
19 last week at Yellowknife and explained this, and as I  
20 understood his explanation -- Mr. Carter can correct  
21 me if I didn't appreciate it -- this project costs  
22 about \$7 billion. They will borrow 5.6 billion and  
23 the other 1.4 billion will be equity capital, that is  
24 they will go and ask people to buy shares, so that if  
25 the equity capital is 1.4 billion, Canadians will have  
26 to buy \$750 million worth of shares. Mr. Horte said  
27 that if Canadians did, they would control the company.  
28 If they didn't, they would only have a minority interest  
29 in it. Those are -- that's the arithmetic of the  
30 thing.



D. Ferguson

1 Well, do you want to go ahead,  
2 Mr. --

3 MR. HUSHIN: With  
4 respect to the ownership I might say initially that  
5 Foothills is presently owned by two Canadian companies,  
6 Alberta Gas Trunk Line and the Westcoast Transmission  
7 Company. At the present time, Alberta Gas Trunk Line  
8 owns 80%, while Westcoast owns 20%. The split of the  
9 ownership is not indicative of anything in particular  
10 except that at this time there are only two partners.  
11 We have not been necessarily attempting to have addi-  
12 tional partners join us in our project, but should they,  
13 the reason we would then divide the ownership into the  
14 company so that sometime we hope that it would generally  
15 be on a basis of 20% to each company.

16 Now our project is not one of  
17 the largest undertakings ever to be undertaken in the  
18 world, either in the pipeline category or anything else.  
19 Our total project cost is just about \$4 billion. With  
20 ~~this~~ capital outlay we only require some \$444 million  
21 in equity, which we believe is the type of a manageable  
22 project both from financing and construction that can  
23 be handled by Canadians in its entirety. It is our  
24 intention naturally to have complete Canadian equity  
25 in our project when we reach the financing stage.

26 I would like to read just one  
27 -- one of my colleagues, Mr. Burrell, has pointed out  
28 to me about northern equity ownership in the pipeline.  
29 Our policy states that:

30 "The pipeline system proposed by the applicant



D. Ferguson

1 will be located entirely within the Northwest  
2 Territories, and the applicant is committed to  
3 the principle that the people of the Northwest  
4 Territories will have the right to purchase  
5 equity ownership in this pipeline project on  
6 attractive terms."

7 The second -- should I go on  
8 with the community? Gas communities?

9 THE COMMISSIONER: Yes, cer-  
10 tainly.

11 MR. HUSHIN: With respect, I  
12 think you are all aware of Foothills' intention with  
13 respect to gas to communities. Sometime ago at a  
14 meeting in Yellowknife our president, Mr. Blair, stated  
15 the policy that Foothills would endeavor and undertake  
16 to do the survey work, the engineering work, and all  
17 work associated with the addition to the project of  
18 facilities in order to serve the communities, knowing  
19 full well at the time that many of these in the normal  
20 sense of a utility project, would be totally uneconom-  
21 cal. It was decided at that time that the cost of  
22 these facilities would be rolled into our project.

23 At the present time it is our  
24 intention to serve some 11 communities along the  
25 Mackenzie Valley and some around the western arm of  
26 the Great Slave Lake. We have added and included in  
27 our capital cost the capital cost of which, for the  
28 portion in the Northwest Territories, is 2.3 billion  
29 dollars, and that includes \$60 million allowed for  
30 the cost of gas service to the communities.





D. Ferguson

1 I would like to have Mr. Burrell  
2 just add one more point to this, while we're on the  
3 subject. Sometime ago we were invited to come to Hay  
4 River and meet with the council, which we were very  
5 glad to do and appreciative of the offer. We so did and  
6 at that time we stated a second policy with respect to  
7 gas to communities, that at that time with respect to  
8 the price of gas, we said that we would do our very best  
9 to arrange to have gas to the Community of Hay River at  
10 a cost that was competitive with the cost of fuel oil.

11 I might add that that wasn't  
12 received in the manner we had expected. It may have  
13 gone over like a lead balloon, you might say.

14 However, since that time we  
15 have taken some further steps and I think just in order  
16 to clarify this particular point which seems to be  
17 confusing to some of the people that we've been talking  
18 to around town, if Mr. Burrell would add a statement  
19 that you read the other day.

20 MR. BURRELL: When we were  
21 talking to the Town Council, as Mr. Hushin said, we  
22 were -- our general policy position was that we would  
23 provide gas to the communities at prices which were  
24 competitive with alternative fuel. We did say that that  
25 was a general position, and that we were in the process  
26 of developing something more definitive.

27 Yesterday afternoon we had the  
28 opportunity at this Inquiry to state a more definitive  
29 position, and unfortunately, I think, some people that  
30 spoke later in the day yesterday did not have an



D. Ferguson

1 opportunity to hear what we had to say, so I wonder  
2 if I could perhaps not state the whole policy because  
3 it's a matter of record, but perhaps I could quickly  
4 state what the effect of our policy will be on the  
5 pricing of gas to Hay River.

6 It's basically this, that the  
7 cost of gas delivered to the town gate of Hay River  
8 will be deemed to be the same price as the gas at the  
9 terminus of the Foothills Pipeline, which is the  
10 60th Parallel, although I think one must realize that  
11 the actual fair share cost of that will be considerably  
12 higher than that. In other words, the gas to the town  
13 gate of Hay River will be the same price as the gas  
14 which Foothills delivers to Trunk Line and Westcoast,  
15 which are the two connecting pipelines that Foothills  
16 joins with.

17 As I stated yesterday, the  
18 pricing arrangement, this pricing arrangement would  
19 apply only to the gas used for residential and commercial  
20 purposes, and for gas used in the generation of  
21 electricity to service these two categories of customers.  
22 A special rate would be developed for industrial customers  
23 as the industrial customers develop, and the reason  
24 for this is that each industrial customer's load will  
25 likely vary, and there may be a need in some cases to  
26 add additional facilities in order to serve the potential  
27 customers. We would want to know what is involved  
28 before the rate structure is established.

29 With respect to the cost of  
30 gas to residential and commercial customers, with the



D. Ferguson

1 policy position that we've taken, we've estimated  
2 that the cost of gas to Hay River to the consumers of  
3 Hay River will be approximately 50 to 60% of what we  
4 forecast will be the cost of fuel oil. So we consider  
5 that to be quite competitive with the alternative  
6 fuel, 50 to 60%, actually.

7 THE COMMISSIONER: Can I follow  
8 up on that, Mr. Ferguson? You're saying you would charge  
9 people in Hay River for natural gas 50 to 60% of what  
10 they now pay for fuel oil, and I'm glad you brought  
11 this up, Mr. Ferguson, because that makes it a lot  
12 clearer than it was yesterday.

13 What -- so that a person who  
14 wants to heat his house with natural gas in Hay River  
15 would get it at that 50 to 60% rate of conventional  
16 -- cost of conventional fuels and you said commercial,  
17 I take it that means a man running a hardware store,  
18 something of that sort?

19 MR. BURRELL: Yes.

20 THE COMMISSIONER: But indus-  
21 trial users, you mean Giant Mines or Pine Point, that  
22 sort of thing? They would pay what you call a special  
23 rate.

24 MR. BURRELL: Well, we would  
25 have to develop what we consider -- or we would have  
26 to look at a special rate because depending upon the  
27 load we wouldn't know what additional facilities might  
28 be required to add to the plant in order to provide the  
29 gas service it requires, so we'd have to look at --

30 THE COMMISSIONER: I think they





D. Ferguson

1 know what a special rate is.

2 MR. BURRELL: I wanted to  
3 clarify this 50 to 60%. As we said yesterday, we are  
4 in the transportation of gas and not -- we don't have  
5 any involvement with the gas processing or the producing  
6 or the distributing, and the price that we've developed,  
7 for the purpose of this comparison we've assumed that  
8 the cost of gas, as I said yesterday, at the plant would  
9 be a dollar, and that the cost of distributing the  
10 gas would be about \$1.50, and we've developed these  
11 costs of distributing gas based upon estimates that were  
12 provided to us by people that are in the gas distribu-  
13 tion business, they design, build and operate gas  
14 distribution systems. The prices, I might add, the  
15 prices that we're looking at are in the mid eighties.

16 A My next question actually  
17 covered that. I was going to ask you how much the gas  
18 would cost. You've answered it, Mr. Burrell, and I don't  
19 suppose Arctic Gas will want to mention anything else,  
20 as they're not considering putting in gas lines into  
21 communities.

22 THE COMMISSIONER: They say --

23 A Not as part of initial  
24 capitalization, not as part of their original plan  
25 unless by -- if I'm correct --

26 THE COMMISSIONER: They say that  
27 if that's what is finally decided they will go along  
28 with it. At any rate, carry on. I shouldn't be  
29 interrupting.

30 A Do you propose to sell



D. Ferguson

1 Canadian-produced gas to foreign markets?

2 MR. HUSHIN: Our project is  
3 only considering the movement of Canadian gas from  
4 the Mackenzie Delta-Beaufort Basin area to serve  
5 Canadian markets, both east and west in Canada, and  
6 of course in the communities along the way. Our  
7 project is also scaled so that in the initial years  
8 the volume that we are transporting comes very close  
9 to matching the Canadian requirements at that particular  
10 time. So there is no intent on our part for any  
11 movement of gas to the United States or other foreign  
12 outlets.

13 MR. CARTER: Arctic Gas' policy  
14 is to transport Canadian Gas to Canadian markets only,  
15 and American gas to American markets, so that there is  
16 no transportation of Canadian gas to American markets.

17 A I would like -- is this  
18 during all stages of the pipeline, following pipeline  
19 construction, or is there going to be a trade between  
20 the prices, could it possibly be that Canadian gas  
21 would be put into the line first and later on American  
22 gas would flow into the line maybe a year or two later  
23 and then that gas would be sent to Canadian markets?

24 MR. CARTER: This proposal has  
25 been suggested but as I recall, the question was put to  
26 Mr. Horte last week and he said that the present plans  
27 were not to go that way, and that Canadian gas would  
28 only go to Canadian markets at any time, even in the  
29 first year.  
30



D. Ferguson

1                   A     One more question. What  
2 percentage of labor, materials, and manufactured goods  
3 of construction companies will be Canadian? I imagine  
4 that's a rather difficult question to answer, but I  
5 would just like to get a ball park figure.

6                   THE COMMISSIONER: Well, you're  
7 saying that for instance the pipe, will it be manufac-  
8 tured in Canada, and you're saying the construction  
9 companies, will they be Canadian companies or other  
10 companies, is that essentially what you're after?

11                  A     Right.

12                  MR. HUSHIN: Well, as far as  
13 Foothills' is concerned, our overall Canadian content  
14 is about 86%, which is about as high a content as you  
15 can achieve. I think I stated the other day that our  
16 pipe, because of its size, its diameter, and its wall  
17 thickness, can be produced totally in Canada, which  
18 adds to our Canadian content considerably. It can be  
19 produced by numerous mills, all the large diameter mills  
20 in Canada.

21                  As far as the contractors are  
22 concerned, we believe that there are sufficient pipeline  
23 spreads in Canada and will be at the time of construction  
24 to have those be all Canadian, and it is our intent as  
25 much as possible, as you know we are sometimes called  
26 the Maple Leaf Project, so naturally we would be striving  
27 to have as much Canadian content as is absolutely  
28 possible.

29                  MR. CARTER: The present  
30 estimate -- and it's only an estimate because of course





D. Ferguson  
W. Trustee

1 it ultimately depends upon bidding and what-not, but  
2 Arctic Gas' best estimate at the present time is that  
3 70% of materials would be obtained by direct Canadian  
4 procurement.

5 A Does that mean --  
6 "procurement", that's a pretty big word -- does that  
7 mean that a Canadian company is going to procure the  
8 materials from Canada or can they get them from outside  
9 our borders?

10 MR. CARTER: I'm not sure  
11 how detailed an explanation I can go into--

12 A Where is it going to be  
13 manufactured?

14 MR. CARTER: -- at the present  
15 time, but our economic advisor here could probably go  
16 into it. I don't know whether that's helpful or not.  
17 He'd have to be sworn.

18 THE COMMISSIONER: Well, I'm  
19 sure it will be helpful and I think that we can go  
20 ahead and do that.

21  
22 WAYNE TRUSTEE, sworn:

23 THE WITNESS: My name is Wayne  
24 Trustee. On the procurement question, as Mr. Carter  
25 mentioned, our estimate is that the procurement from  
26 Canadian companies would be at the order of 70%. I might  
27 note in that that a large percentage of the pipe is  
28 expected to come from Canadian mills. As has been noted  
29 else-- earlier in these hearings, the Stelco Mill in  
30 Welland, Ontario, has the capacity to produce 48-inch



D. Ferguson  
W. Trustee

1 pipe to the specifications required, and certainly it's  
2 Arctic Gas' intention to take advantage of that. Now  
3 the question about to what extent this procurement  
4 results in goods or materials being purchased abroad  
5 and then brought into Canada, as you are probably aware  
6 for most Canadian industry there is a large measure  
7 of foreign content in goods that are either fabricated  
8 in Canada or in the form of raw materials that are  
9 brought in. We've made some estimates of this, and our  
10 estimates indicate that with all of those kinds of  
11 indirect effects taken into account the Canadian content  
12 is still well in excess of 50%.

13 MR. FERGUSON: Thank you. I  
14 have a question to Foothills Pipeline. In case there  
15 happens to be a mine open up fairly close to the  
16 pipeline, is it possible to put additional laterals to  
17 that mine, assuming that you're going to have a fairly  
18 active mine over a long period of time?

19 MR. HUSHIN: I think we'd  
20 have to give something like that a motherhood statement.  
21 WE'd have to know really what the details of the project  
22 were in its entirety, and it may be something beyond  
23 the complete possibility of our accomplishing that.  
24 I think the only thing that we could state is that  
25 we would give it as much consideration as is possible  
26 and if there is a way to achieve that, I think it's  
27 something that we would carry on with our basic philos-  
28 ophy in attempting to provide that gas with the proviso  
29 that it isn't something that is just beyond the realm  
30 of possibility. I think you'd have to know the



D. Ferguson  
W. Trustee  
Mrs. Wright

quantities, the project, the use and what-not.

MR. FERGUSON: Thank you.

THE COMMISSIONER: Thank you,  
Mr. Ferguson.

(WITNESS ASIDE)

MR. CARTER: Mr. Commissioner,  
the figures that you recited, about the equity finan-  
cing, I may be like you, I understood at the time Mr.  
Horte gave them and forgotten except the result of the  
1.4 billion and the 700 million being 50%, and Mr.  
Trustee has got those and he can give the outline of  
that.

THE COMMISSIONER: Certainly.

A Well, Mr. Commissioner,  
just to correct the record on that, of the \$7 billion  
that is the total project capital cost, 5.6 is required  
to be generated externally. The remaining 1.4 billion  
will be generated after gas begins to flow through the  
transmission revenues received for flowing that gas.

Q Yes, you're right.

A 25% is 1.4.

THE COMMISSIONER: Yes.

(WITNESS ASIDE)

THE COMMISSIONER: Anyone  
else? Yes, Mrs. Wright?

MRS. WRIGHT, resumed:

THE WITNESS: Is there a charge  
for this gas at the well-head? Could I ask that ques-  
tion? Does the Canadian Government receive some payment





Mrs. Wright  
S. Lantz

1 for it, when it comes out of the ground and it's used,  
2 or how is this regulated? I'm just interested.

3 THE COMMISSIONER: Mr. Trustee?  
4 We're relying heavily on you now that it's after ten  
5 o'clock.

6 MR. TRUSTEE: Yes, there is  
7 a charge at the well-head for the gas. There is a  
8 royalty that is paid to the Canadian Government or  
9 whatever government bodies are appropriate on that  
10 gas, and then there is a well-head price that ultimately  
11 is charged to the consumer.

12 MR. HOLLINGWORTH: Perhaps  
13 it would clarify it a bit if it was stated that the  
14 Canadian Government owns all the mines and minerals  
15 rights in the Northwest Territories, and as the owner  
16 of this, these minerals, is entitled to the basic royalty  
17 on the gas that comes out of the well-head, the producer  
18 also getting something for having gone to the trouble  
19 of drilling the well and producing the gas.

20 MR. CARTER: Is Mr. Bell here?

21 THE COMMISSIONER: Oh, I must  
22 be missing something. Oh, Mr. Bell, yes. Yes, Mr.  
23 Lantz?

24 (WITNESS ASIDE)

25  
26 STAN LANTZ, resumed:

27 THE WITNESS: I'd like to ask --

28 THE COMMISSIONER: You know,  
29 that microphone has been very well placed right behind  
30 a pillar so that --



S. Lantz

1                                   A     I'd like to ask Arctic  
2     Gas -- they just said a few minutes ago that they would  
3     not be transporting Canadian gas to American markets.  
4     It's my understanding that the gas is needed at Prudhoe  
5     Bay to withdraw the oil that they have in the reserves  
6     there, as part of the process. I'm not an engineer  
7     but it seems to me that this is essential to their  
8     -- to getting the oil out of the reserve, and that this  
9     natural gas would have to be left in with the reserve  
10    for a number of years until the major portion of the  
11    gas were removed. Is that correct?

12                               MR. WILLIAMS: I'm not sure of  
13    the question.

14                               THE COMMISSIONER: Excuse me  
15    a minute. I think we'll just stop for about five minutes.  
16    I have to give the official reporter a break because  
17    he has the toughest job of any of us, and we'll just  
18    let Mr. Carter and his colleagues think about that for  
19    a minute. We'll just stop for five minutes and stretch  
20    our legs and then we'll resume and we'll resume with  
21    your question, don't worry, Mr. Lantz.

22                               (PROCEEDINGS ADJOURNED AT 10:10 P.M.)

23                               (PROCEEDINGS RESUMED AT 10:20 P.M.)

24                               THE COMMISSIONER: Well, we'll  
25    come to order again, Mr. Waddell, and let Mr. Lantz  
26    ask his questions of Arctic Gas and Foothills.

27                               Go ahead again, Mr. Lantz.

28                               A     My question is: Is the  
29    gas at Prudhoe Bay necessary to be left in  
30    its present state in order to extract the oil which is



S. Lantz

1 there?

2  
3 MR. CARTER: I'll defer to an  
4 engineer on that.

5 A The pressure in order to  
6 take the oil out of the reserve.

7 MR. WILLIAMS: Unfortunately,  
8 none of us here are reservoir engineers. However,  
9 I'll try my best at an explanation.

10 Gas at Prudhoe Bay and several  
11 other areas in the world appears in more than one  
12 manner. In the oil field at Prudhoe Bay there is gas  
13 in solution with the oil. There is probably a gas cap  
14 over the oil formation. In addition to that, there  
15 are straight gas wells at Prudhoe Bay, a relatively  
16 dry gas field.

17 Now before a line, a gas line  
18 gets to the Prudhoe Bay field, there will be oil being  
19 produced for the Alyeska system, and gas will be pro-  
20 duced in solution with that oil. In the initial per-  
21 iod the producers on the North Slope of Alaska will  
22 reinject that oil into the formation, that is back down  
23 into the formation that it came from. There is an  
24 economic limit that this procedure can be carried out,  
25 and a gas pipeline from the area will be necessary to  
26 take -- carry that gas that is in solution. You can't  
27 keep reinjecting it economically for an indefinite  
28 period. In addition to that, there will be gas avail-  
29 able from the relatively dry gas field areas.

30 A Will that be enough gas  
to keep the pipeline going? I mean if you're going to





S. Lantz

1 have a 48-inch pipeline pumping trillions of cubic  
2 feet of gas, how much, what percentage will be coming  
3 from Prudhoe Bay in the beginning, and what percentage  
4 will be coming from the delta?

5 MR. WILLIAMS: The quantities  
6 as shown in the application suggest that in the third  
7 year of operation there would be 2½ billion cubic feet  
8 per day flowing from Alaska and 1½ from the delta.  
9 The fifth year projections, I think, get up to 2½ from  
10 each area.

11 A Well, this -- the latter  
12 figure that will be shipped from the delta, is that  
13 going to be used in Canada? I mean it seems to me that  
14 the ratio there would be 2 to 1 and isn't the United  
15 States going to be the major buyer of that gas? I can't  
16 see Canada buying one trillion cubic feet of  
17 gas to every two that the United States buys.

18 MR. WILLIAMS: The studies  
19 done by Canadian Arctic Gas indicate that there will  
20 be a market in Canada for the gas coming from the  
21 delta. I should add, though, that the volume coming  
22 from Prudhoe Bay is a very small percentage of the  
23 total gas consumption in the United States.

24 A What you're saying in  
25 effect then is that the Canadian gas from the delta  
26 will be shipped then to United States.

27 MR. WILLIAMS: No sir, I  
28 don't think I said that. I said that the projections,  
29 the studies done by Canadian Arctic Gas indicate that  
30 there will be a market for the gas produced from the



S. Lantz  
J. Walker

1 Mackenzie Delta.

2 A O.K., there will be a  
3 market, but what will that-- will that market be large  
4 enough to buy all of the gas which will be shipped from  
5 the delta?

6 MR. WILLIAMS: It is my under-  
7 standing, sir, that that is correct.

8 MR. LANTZ: That's all the  
9 questions I have.

10 THE COMMISSIONER: Thank you,  
11 Mr. Lantz.

12 (WITNESS ASIDE)

13 THE COMMISSIONER: Well, anyone  
14 else? Yes sir. Come forward, sir, if you wish.  
15 Well, let's swear you in.

16  
17 JACK WALKER, sworn:

18 THE WITNESS: My name is Jack  
19 Walker. First off I'd like to say that the talk Mr.  
20 Tetrault gave earlier covered things quite well, as  
21 far as I'm concerned. Speaking for myself, I would  
22 like to see the pipeline go through. I'd like to see as  
23 much of the business done in the Territories as possible,  
24 but I'm quite fearful that a lot of the business that  
25 could be done in the Territories by people such as  
26 myself will be lost to other southern people, southern  
27 contractors and business men, for the simple reason  
28 that right now we cannot get funding if we need it.

29 Maybe it's lucky, maybe it's  
30 good management, but I hope it's the second. I haven't



J. Walker

1 needed any to date, but if I did I'm quite sure it  
2 would be very hard to come by. It's been said that  
3 the Industrial Development Bank and other lending  
4 institutions do lend money but to people that already  
5 have enough. People such as myself that would need  
6 capital for expansion, would have a hard time coming  
7 by it. Now I think that there can be provision made by  
8 the government, Territorial or Federal Government, for  
9 help for people such as myself.

10 There's been here in Hay River  
11 many people sent in by other companies, by companies  
12 from the south to do work that can be done in Hay River  
13 by -- I'm speaking for myself and for my company --  
14 that can be done better, I feel, by my company and by  
15 my employees here. The reason that they're sent in,  
16 I'm just not quite certain, whether there isn't trust  
17 in the ability of northern residents, or exactly what  
18 it is; but if there could be some provision at least  
19 put to the government, to see that small businesses  
20 in the Territories are looked after. The pipeline  
21 and the following completion of the pipeline will be  
22 very worthwhile to all northern residents. Failing  
23 this, there is going to be many of the residents that  
24 do in fact get passed right by.

25 I also say that Hay River and  
26 all the other settlements in the Territories that the  
27 pipeline will affect should be provided with gas at  
28 a very reasonable price, very reasonable cost to us,  
29 even less than that of say, Edmonton-Calgary area, for  
30 the simple reason that the gas does belong to the





J. Walker

1 Northwest Territories. We're not a province, but some  
2 day we will be and you might be fighting the same sort  
3 of battle with us as you're fighting with many other  
4 groups. We're a minority group and we will be a minority  
5 group for quite a while, but you might find yourself  
6 fighting the same battle over who owns the gas and the  
7 land, with the combined Territories, not separate  
8 groups. Then you might be in trouble. Really that's all  
9 I have to say. I'm not used to speaking in front of a  
10 bunch of people, I'm quivering here a little bit, so  
11 I think I'll just get up and leave.

12 THE COMMISSIONER: You've done  
13 very well, sir. Thank you very much.

14 (WITNESS ASIDE)

15 THE COMMISSIONER: Well, anyone  
16 else? Well, I think then we'll adjourn. I want to  
17 thank you all for coming yesterday and today, and I  
18 certainly appreciate the time and trouble you've taken  
19 to think about these things and to bring your views  
20 forward here. I really am grateful to all of you.

21 We will be adjourning then  
22 until tomorrow and tomorrow we will start our hearing  
23 at 1:30 in the afternoon at the New Indian Village, and  
24 we will hold our hearing at the New Indian Village  
25 tomorrow afternoon at 1:30 in the New School Building,  
26 which I understand is next to the Community Hall. So  
27 we are going to see some of you there, we'll look  
28 forward to that, and let me again thank you all for  
29 coming yesterday and today to our meeting here in the  
30 Legion Hall. So thank you again, and I'm afraid I can't



1 offer you any coffee tonight.

2 (PROCEEDINGS ADJOURNED TO MAY 30, 1975)

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Community V

AUTHOR

Mackenzie Valley pipeline inquiry:

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Vol. 5 (Hay River) 29 May 1975

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MACKENZIE VALLEY PIPELINE INQUIRY

Government  
Publications

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

New Indian Village

Hay River, N.W.T.

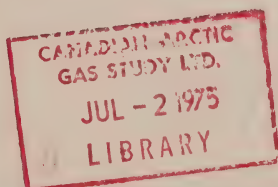
May 30, 31, 1975.

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PROCEEDINGS AT COMMUNITY HEARINGS

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Volume 6





APPEARANCES:

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
Mr. Darryl Carter	for Canadian Arctic Gas Pipeline Limited;
Mr. Alan Hollingworth	for Foothills Pipelines Ltd.;
Mr. Glen W. Bell	for Northwest Territories Indian Brotherhood and Metis Association of the Northwest Territories.

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CANADIAN ARCTIC  
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1 New Indian Village

2 Hay River, N.W.T.

3 May 30, 1975.

4 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

5 THE COMMISSIONER: Well, I'll  
6 call our meeting to order. Those of you who are at the  
7 back, please feel free to come and take some of these  
8 chairs at the front. Well, I am Judge Berger, and I  
9 have been asked by the Federal Government to conduct  
10 an Inquiry into the proposal to build a pipeline to  
11 bring gas from the north to Southern Canada and the  
12 United States.

13 The purpose of my being here  
14 today is to hear what you have to say about the pro-  
15 posal to build a pipeline and all of its ramifications,  
16 and to give you an opportunity to state what you think,  
17 to tell me what you think about the pipeline and to  
18 ask any questions that you may want to ask. I'm here  
19 to listen to each one of you, and to consider what you  
20 have to say.

21 I think I should say that  
22 if this pipeline is built we are told that it will mean  
23 that there will be 400 men employed at Hay River to  
24 build a stockpile site, where they will store the  
25 pipe. Then there will be 400 men employed there on  
26 the stockpile site for about three years, to load and  
27 unload the pipe. They will have to add to the number  
28 of tugs and barges on the river, so that they can carry  
29 twice as much in the way of goods and materials as they  
30 do now. So that if the pipeline is built, Hay River



1 will be a much bigger place than it is now. There will  
2 be more people living there, and it will be very busy  
3 for at least three or four years, and maybe for longer  
4 than that.

5 We have/<sup>at</sup>my invitation, some  
6 of the people from the two pipeline companies, Arctic  
7 Gas and Foothills Pipelines here today, and later on  
8 if you want to ask any questions I'll certainly tell  
9 them to come forward and answer them. But my main  
10 purpose here today is to listen to what you have to  
11 say and so far as I can, to answer any questions you  
12 have.

13 If you want to say anything  
14 to me, you certainly may simply do so where you are.  
15 You can stand up or you can remain seated, whatever  
16 suits you best. So having said that, I think we can  
17 begin now.

18 Mr. Jackson, should what I  
19 just said be translated?

20 MR. JACKSON: It should, Mr.  
21 Commissioner.

22 THE COMMISSIONER: Excuse me,  
23 has our translator been sworn?

24 MR. JACKSON: No.

25 THE COMMISSIONER: Excuse me,  
26 sir, we just have to swear you in. It will only take  
27 a moment. Forgive me.

28 (ALBERT NORN SWORN AS INTERPRETER)

29 THE COMMISSIONER: Now if you,  
30 Chief Sonfere , or any member of the Band Council wish





Chief T. Sonfrere

1 to make a statement, certainly I'd be happy to hear  
2 from you now, whatever you wish.

3 CHIEF TOM SONFERE: not sworn:

4 THE INTERPRETER: He's really  
5 thanking you people for coming over and coming to the  
6 village here with the Band members on this side to  
7 discuss this pipeline. We heard all what people are  
8 saying about the pipeline and we seen quite a few  
9 pictures of it, and we pretty well know what's been  
10 going on, and we pretty well know what to say on it.

11 He says he's so thankful that  
12 he knows there is some people that are trying to help  
13 them. He says the way things look now, he says, I  
14 know that there is quite a few people willing to help  
15 us, and when we try and help one another like this, he  
16 says, we'll go ahead because we'll be stronger to do  
17 something for ourselves.

18 He says not very many days  
19 -- a few days ago, that's when they moved this school  
20 on this side, that's why we're sitting in a better  
21 building to talk about that today.

22 He says these three councillors  
23 sitting here with him at the table today, they're all  
24 employed and they're working, but they're really try-  
25 ing their best to make things look better for all these  
26 other people across to visit him -- to visit us. They  
27 hope to have a better place where the people can  
28 gather together here, and that's what they're really  
29 working on, but things sure take time once they start  
30 on something like this, it takes quite a while before



Chief T. Sonfere

1 they can set something up like this.

2 He's just thanking everybody  
3 that came over here to work with the people and try and  
4 help people. That's why he brought this up.

5 For his own part, he says, about  
6 this pipeline, he says for us native people, if you're  
7 really going to stop and think about the pipeline, he  
8 says, just like they're not ready to let the people  
9 go ahead with the pipeline yet.

10 He says first time when they  
11 paid out treaty to the native people in the Northwest  
12 Territories, very first time when they paid treaty, the  
13 government made a promise to the Indians in the North-  
14 west Territories and what was said to the people when  
15 they paid treaty, the first time, they said we still  
16 remember all those and we're still keeping it in mind.

17 He says at the time when they  
18 paid out treaty, what the chief from the Band and the  
19 government official, they made a promise to each other  
20 when the government paid out this \$5. to the Indian  
21 the first time, well they made a promise. From there  
22 on till this far we are going to try and keep what kind  
23 of a promise they made that time, and we're going to  
24 try and help one another because when they paid out  
25 treaty they just wanted to make peace with the Indians,  
26 that's why they paid treaty, and they made a promise  
27 at that time, by rights we should hang onto that pro-  
28 mise as long as we live, and we should always keep  
29 that in mind.

30 He says for us native people



Chief T. Sonfere

1 in the Northwest Territories, ever since we got this  
2 \$5. from the government, he says, we're sitting here  
3 and we're not sitting here for nothing, he says. We  
4 are here to do something for ourselves and we're always  
5 trying to do that.

6 He says that for his own part,  
7 he says, what the government made a promise, when the  
8 government made a promise to the Indians the time they  
9 paid out treaty, when they made a lot of different  
10 promise about the laws and everything, but he says  
11 I don't think they're keeping their promise until today.  
12 For his own part he says that's the way he's looking  
13 at it.

14 He says when those promise  
15 all made in them days, he says, right today we haven't  
16 got no copies of anything yet but when we stop and  
17 think about it, he says, a lot of things were promised  
18 to us in them days, and I don't think it's all the  
19 same today. It's a lot different.

20 At that time they talked about  
21 the laws and what kind of a law they're going to be  
22 made, and right up today when everything is different,  
23 even the policy, there's a new policy and a lot of  
24 things are changed ever since, and not half of the  
25 native people doesn't know all what is changed.

26 Yes, he says by rights, he  
27 says they shouldn't try and bring anything up in our  
28 land yet because there is quite a few things we can  
29 live off the land yet, and then when you stop and  
30 think about those things and you think about the





Chief T. Sonfere

1 promise that was made right at the first treaty, for  
2 his part he doesn't think they should let them go ahead  
3 on that pipeline yet, unless there's quite a few things  
4 got to be settled yet.

5 Yes, he says maybe you people  
6 notice something among the native people. He says that  
7 even in Hay River here when you look around like this  
8 it's just like people are not prepared for anything  
9 like this yet, but he says they haven't settled nothing  
10 yet, and they shouldn't try and push anything like that  
11 in the Northwest Territories amongst the native people  
12 yet, because they've still got -- they still make their  
13 living off the land and they got a lot of other things  
14 to think about yet.

15 That's the reason that people  
16 in the Northwest Territories, they want to wait till  
17 they might let the pipeline go through but they want  
18 to work on it. Even the Brotherhood of the Northwest  
19 Territories are trying hard and they're really working  
20 hard on it, and they just want to wait. It's going to  
21 take time to settle quite a few things, but it's better  
22 to take time instead of rush everything right away.

23 Yes, he says he brought these  
24 things up on these, but he says even this building,  
25 they just moved it across here not too many days ago.  
26 He says it might take about 15 years or so before  
27 they're going to know what kind of a person is going  
28 to do the job. Everything is like that, he says. Takes  
29 time, takes time, you just can't rush nothing. You  
30 can't push nothing right away because you have to work



Chief T. Sonfere

1 on it and it takes time to work on it.

2 Yes, he says in this Hay River,  
3 these native people don't start these things on their  
4 own. He says it's been going on for years and  
5 years, and older generation and what they used to  
6 go, how they used to go about things, they still do  
7 the same thing. He says they learn from them and they  
8 have to keep on trying, trying for themselves up till  
9 today.

10 He says ever since they start  
11 talking about this pipeline, he says, sometimes we  
12 often stop and think and he says I find that we're not  
13 ready to let them go on the pipeline yet. I don't think  
14 it's time for them to start yet because there are  
15 a lot of things got to be settled and a lot of things  
16 got to be done yet.

17 He says right in Hay River  
18 alone, he says, how we used to live before the white  
19 man came amongst us. He says we used to live a lot  
20 different in them days. Up till today when I look  
21 back, he says, it's a lot different than what it used  
22 to be before the white man came to this Hay River.

23 He says that's all he's got  
24 to bring up to you now, but there is one council here  
25 that's going to tell you how we used to live before the  
26 white man came amongst us, and up till today, and he's  
27 going to say something on that.

28 (WITNESS ASIDE)

29 THE COMMISSIONER: May we have this  
30 councillor's name?



J. Lamalice

JIM LAMALICE: sworn:

THE INTERPRETER: Jim Lamalice.

He said he's thankful for all these people who came across to be with him today and discuss a few things, what's on their mind with you people, and then he says, he's happy to say a few words here because his chief done the talking and now he told him to say a few things so he's going to say a few things to you.

Yes, he says it seems to us that there is more white man than the native in Hay River. There is not enough of us people in here but he says that's why we've got our leader here, he says our chief is sitting here with us. Whatever he says, we've got rise to help him, we have to work together and try and go ahead. Whatever he says, whatever he want us to do, we have to do. We are going to do the same as our chief does.

He says like his chief told you about what the people were like before the white man came to his town, he said. Even himself, he's 66 years old and he knows what went on and how things happening and what a lot of different things went on. He says he knows it all.

He says when you look at it today, he says, I guess there is all kinds of help the natives could get, but in the older days it never used to be like that, he says. Maybe there was some government could help the people but he says native people never used to wait for the white man's help, and they always went ahead and tried to help themselves.





J. Lamalice

1 But he says today when you look at it, it's different.

2 He says for himself, when he  
3 is stopping things back, he says how good the INdians  
4 used to live in Hay River before the white man came;  
5 but after the white man came into this country, even  
6 into Hay River, he says, there is a lot of different  
7 things the white man brought. He says that's not  
8 putting us ahead but it always keep us going backwards  
9 all the time, and there's a lot of different things  
10 that they are trying to make the people weak with,  
11 and make the people foolish. I've seen it all and I  
12 know it all.

13 He says ever since they started  
14 talking about this pipeline, while there is quite a  
15 few things, they must have asked the government for  
16 a lot of things before, but when the native people  
17 want to ask the government for something, well it  
18 takes time, it doesn't do it right away. Sometimes  
19 it doesn't do it. But he says that's why the Indians  
20 think the same way about this pipeline too, because  
21 they want to take their time on it and maybe they  
22 don't want to let it go through, that's the same as  
23 they're talking to somebody else. If they're asking  
24 for help well sometimes they don't get it. But this  
25 way they want to go ahead with the pipeline, they  
26 want to go ahead just like that, well that's got to  
27 be stopped and it's got to be taked about and thinked  
28 it before they might let them do it.

29 Yes, he says we're sitting  
30 in here today just like you people came in and asked us,



J. Lamalice

1 "What do you think about the pipeline?"

2 Well, he says, for my part,  
3 he says I'm going to tell you what I think about the  
4 pipeline. So what's going to happen? They're going to  
5 kill all the trees and they're going to spoil our  
6 land, and us native people, we don't want that, he  
7 says we don't want nobody to tear up all our land and  
8 just leave everything scattered all over and make a  
9 mess of it. He says that's going to be bad for the  
10 native people because they're still making their living  
11 off the land.

12 Even today, he says, a lot  
13 of our people are pretty poor. We ask government to  
14 give something to our people, he says. Sometimes they  
15 refuse them, and the people are poor, but if they  
16 let them go ahead and put the pipeline through and  
17 they tear up all our land and they kill all our trees,  
18 they're going to put us in a worse spot, they're going  
19 to make the Indians poor-- more poor than what they  
20 are today.

21 They're not only thinking  
22 about themselves, but they have to look after their  
23 band behind them, and for the coming future that's  
24 what we're talking about because we know what's going  
25 to happen the coming future. We're afraid that our  
26 band people are going to be more poor than what they  
27 are today, that's what we're afraid of, that's why  
28 we're talking for them today, we're not only talking  
29 for ourselves, but he says we're talking for all our  
30 people in Hay River.



1 He says for his part, he  
2 says, even they came and asked him if they wanted to  
3 get the pipeline through, he says he's pretty sure  
4 there is quite a few people wouldn't allow that pipeline  
5 to go through, that's the way he feels about it.

17 Yes, he says we're calling  
18 ourselves treaty Indians right from Hay River all the  
19 way down Mackenzie River, he says. How come, he says,  
20 every settlement, just like the white man comes along  
21 and they're not trying to let the native people go  
22 ahead, but they seem like they're making these native  
23 people getting poorer and poorer all the time, he  
24 says. They come into this country, not to get us well  
25 off, he says, but they'd sooner see us poor, and they're  
26 making all the money down on this land of ours. Therefore  
27 we got rights to talk for ourselves and we got to talk  
28 about our land, because this is our land. He says I  
29 bet you anything, he says, it was not white man that  
30 ever built the first house down Mackenzie River before





J. Lamalice

1 the Indians did because Indians was here before the  
2 white man, and white man came after and they've taken  
3 everything away from the INdians and they don't give  
4 nothing back.

5 He could remember before the  
6 white man ever started anything in Hay River, he says,  
7 they used to live a lot better than what they are  
8 today because they'd go out trapping, they could go  
9 out hunting, and they could even go out on the lake  
10 and set a net and they used to get more fish, and when  
11 they go out hunting they used to kill more. But look  
12 at it today, when you set net out on the lake you don't  
13 catch enough. You go out in the bush to do any hunting  
14 you don't get enough.

15 And look at it today, he  
16 says, this is ours, we make a living on it, he says.  
17 Fishing, trapping and hunting, he says, how come, he  
18 says, nowadays if we want to set net, we want to go  
19 out trapping, we want to go hunting, hunting moose,  
20 we got to have licence before we can go?

21 In our land, he says, we're  
22 living in our own land, he says. When we stop and  
23 think about it like this, how come the white man does  
24 this to the Indian? It's just like we don't know  
25 what they are trying to do with the Indian. We don't  
26 know half what they're trying to do.

27 Yes, he says, even today he  
28 is sitting at the table and I'm talking here to you,  
29 he says. Sometimes I feel I shouldn't talk to him. But  
30 he says you came over here to help the people, and



J. Lamalice

1     you're going to try and help the people, that's why  
2     you're sitting here with us, and he says just like I  
3     got knowledge, my chance to tell him what I think might  
4     help me. That's the way I think about my people, that's  
5     why I'm talking to you today.

6                     He says we're sitting here,  
7     we're not going to make a big promise, we're just going  
8     to forget about it, no. He says I know you are sitting  
9     in here today with us. You're just going to write down  
10    whatever we tell you, you're not going to turn around  
11    and throw it away and just forget about it.     Like  
12    what the white man's been doing right along, he said.  
13    We've got to have somebody to help us, and if we think  
14    that's the right guy there to help us, therefore then  
15    we start talking to him.

16                    Yes, he says, when you stop and  
17    look around, he says, the white man brought something  
18    amongst the people that made the people poor, but he  
19    says look at all those native people sitting in here,  
20    he says. They know what's going to happen to their  
21    land if they let the pipeline go through, and he says  
22    do you think the people are going to say, "O.K., you  
23    can go ahead and start the pipeline." They're scared  
24    to say "O.K." because they know what's going to happen  
25    to their land, and that's what they're afraid, that's  
26    why everybody is talking against it.

27                    Yes, he says he's glad that  
28    he brought a few things up to you. He says if a person  
29    knows that he's going to suffer with something, well  
30    he wouldn't try and fight for what he's going to suffer



J. Lamalice

T. Bughins

1 with; but he wants to get away from things like that,  
2 that's why they talked to you. They had a good oppor-  
3 tunity to talk to you about those things today, he  
4 says. That's all he's going to tell you for now because  
5 there might be some other people who want to say some-  
6 thing.

7 THE COMMISSIONER: Thank you  
8 very much, sir.

9 (WITNESS ASIDE)

10 THE INTERPRETER: There's  
11 another councillor sitting here, Ted Bughins, is  
12 going to say a few things to you too. There's one more,  
13 and then they'll give people a chance to talk.

14 TED BUGGHINS, unsworn:

15 THE INTERPRETER: He says he's  
16 going to talk about -- he's going to talk to you about  
17 what he remember in the olden days, he says. He remem-  
18 ber how it used to be in the olden days up till today.  
19 He's going to talk to you about that.

20 In the olden days as far as  
21 he can remember back, he says, all the people that  
22 used to live down at the Point, at the Old Village,  
23 and the people used to be well off and he says, I remem-  
24 ber how the people used to live them days.

25 Yes, he says as far as he  
26 could remember back, he says, on Vale Island there might  
27 be about two families on Vale Island, and there's  
28 Anglican minister and there's priest and there's Hudson's  
29 Bay manager, that's all the white man used to be in  
30 Hay River. You never heard no people complaining about





T. Buggins

1 being broke all summer. He says right from springtime  
2 till in the fall, he says, people used to have money  
3 all the time and the people, they used to live real  
4 good. Not like today, he says, he remember that.

5 Yes, he said they never used  
6 to have welfare in them days. If you were going to take  
7 your family in the bush, you used to go to Hudson's  
8 Bay Store and that's where you'd get all your supplies  
9 from.

10 Yes, he says I look at it today  
11 now, he says, if anybody wanted to go in the bush, well  
12 he's got to go across and see the welfare and they got  
13 to look around so somebody can pay for their charter  
14 plane, he says. The only way the people can take their  
15 family in the bush these days is somebody's got to pay  
16 for their charter plane, he says the plane's got to  
17 make two trips out in the bush before they can move.

18 If you want to know what done  
19 that to the people, he says, I'll let you know right  
20 now. He says white man done that to the people. He  
21 says white man made the people more poor than what  
22 they used to be in the olden days.

23 Yes, he says, right at the  
24 very beginning of the meeting he says our chief talked  
25 to you about when the native people signed the first  
26 treaty, he says. While the older people let him, as  
27 long as they live, the government people are going to  
28 hear what they are saying, they are going to keep on  
29 hearing that as long as these older people live. But  
30 these younger generation coming up, he says, in the



T. Buggins

1 coming future the government can do whatever they want  
2 with them, but he says as long as we got the older  
3 people living amongst us, he says they're going to  
4 hear what went on at the first signing of the treaty.

5 Therefore, he says, I don't  
6 like to hear anybody call the native people poor, because  
7 that's not what made the native people poor, because  
8 they brought liquor into our country and then they  
9 made the people poor.

10 Yes, he says, four of us some-  
11 times get together and sit around and talk, discuss  
12 things between ourselves, but he says we're not only  
13 thinking about ourselves, just four of us, we can't  
14 talk for ourselves; we're talking for our whole band  
15 people behind us. He says whatever we're trying to  
16 do to make things look good from the other side for  
17 them, that's why we're talking that much for our people.

18 What they hear about this  
19 pipeline down Mackenzie River, the people doesn't want  
20 the pipeline to go through. All the native people down  
21 the Mackenzie River doesn't want the pipeline to go  
22 through, he says, we don't want it to go through either.

23 Yes, he says, we know what's  
24 going to happen if we let the pipeline through, he  
25 says. It's going to be off the ground so high you  
26 can't go over it. Even the animals can't go under it,  
27 can't go over it, and we know how it's going to be,  
28 that's why we don't want the pipeline to go through.

29 Leaving all the Indians in  
30 the Northwest Territories, maybe they don't want the



T. Bughhins  
P. Bughhins

1 pipeline to go through, but even though they're going  
2 to lose, they're going to go ahead with the pipeline,  
3 us people in Hay River, we're not going to give them  
4 O.K. to let the pipeline go through.

5 Sometimes we talk to our  
6 white people like that, he says, just like they don't  
7 listen to us and sometimes they don't want to take our  
8 word because they figure those Indians are nothing, so  
9 they're not listening to us for what we're saying, and  
10 they don't take what we tell them.

11 When they first paid all these  
12 treaties they used to have only one government. When  
13 you look at it today, he says, you have all kinds of  
14 government in the Northwest Territories these days.  
15 It's not like in the olden days.

16 Yes, he says that's all he's  
17 got to tell you because there is a lot of older people  
18 than him sitting in this building, so maybe they know  
19 more than what he had to say, so he's going to give  
20 them a chance to talk, so that's all he's going to  
21 tell you.

22 THE COMMISSIONER: Thank you  
23 very much, sir.

24 (WITNESS ASIDE)

25  
26 PAT BUGGHINS not sworn:

27 THE INTERPRETER: Pat Bughhins  
28 says he is sitting here and he's listened to these  
29 other two council that done the talking, he says. Yes,  
30 he says, if they refuse the pipeline, he says I don't





P. Buggins

1 blame them because even up town he says they've got  
2 pipes buried underground for water. He says even those  
3 pipes are busting. He says if the pipeline goes through  
4 for gas, I'm pretty sure the same thing will happen  
5 to the pipe.

6 So what's going to happen is  
7 if the pipeline went through and if it happened to  
8 break or anything, well, he says, not only the trees  
9 are going to be dead, he says, all the animals are  
10 going to be killed, too.

11 It's dangerous for everything,  
12 he says, even for the fires. What if it bust and oil  
13 spill and if it caught on fire, he says even the ground  
14 is going to be burning for quite a while before they  
15 put it out.

16 Just look at this, he says,  
17 we're talking about pipeline but how about those  
18 drillings been going on around Pine Point, he says?  
19 I don't know how many miles around there, all the  
20 trees are dead. He says even that, it's no good.  
21 That pipeline is going to be worse yet.

22 Yes, he says, these people,  
23 he says, they're going to spoil his land. They're going  
24 to break up all the land; but not only that, he says  
25 if they have it, there is one pipe that's going to be  
26 buried and one's going to be on top, the animals can't  
27 go underneath it or over it, he says. It's going to  
28 be bad for everything.

29 Yes, he says, as far as he's  
30 seen down Mackenzie, he says, there is high mountains



P. Bughhins

1 and some places are high mountains like that, and it  
2 may be all right for them to run a pipeline through but  
3 he says how about our land? We're living on muskeg.  
4 What's going to happen then?

5 Then once they start putting  
6 the pipeline through they're going to work on it during  
7 the winter and the amount of feet they're going to dig  
8 for that pipe, he says, there's going to be nothing but  
9 water. There will be water there all the time.

10 He says just look at it this  
11 way too, he says they were going to have that pipe  
12 buried, but when the pipe bust and when the gas is  
13 spilled it's going to be bad, even look at this  
14 Hay River, he says sometimes they dump fuel overboard  
15 in the this river. He says right out to the mouth of  
16 the river and you got a net there and you caught fish  
17 and you tried to eat fish, well they taste only of  
18 fuel.

19 Even just some places here  
20 where they used to spill water overboard, they used  
21 to pump fuel out of barges and they used to dump it  
22 in the river. For two years it has been like that,  
23 he says, but now they're watching it, but if it ever  
24 happen again, the fish are going to be the same again.

25 Yes, he says you heard the  
26 other two council and the chief spoke to you. What  
27 they said about the olden days, he says sure, I used  
28 to remember, he says my old man raised me up in the  
29 bush, he says, my old man didn't raise his family in  
30 Hay River, he says, he used to keep us feeding us off



P. Buggins

1 the land in the bush, that's why he kept us in the bush  
2 all the time. That's where I was brought up.

3 Yes, he says when he was ten  
4 years old, as far as he could remember, he says they  
5 used to go up the river, they never used to have no  
6 kickers behind the boats, he says they used to push  
7 poles and that's how they used to go up the river, up  
8 Buffalo River to get to Buffalo Lake.

9 That's where they brought up  
10 their family right because when they get to Buffalo  
11 Lake they used to have all kinds of meat and have  
12 enough fish for the winter, and that's how come they  
13 always brought their family out in the bush, and that's  
14 where they kept them.

15 But after that, when they br-  
16 ought these outboard motors into this country, just  
17 about everyone of them used to own a kicker. He says  
18 in them days people, if they wanted to buy something  
19 big like that they used to have money and buy outboard  
20 motors no matter how much it cost. But you heard these  
21 people, what the white man done to the Indians in  
22 Hay River. He says sure it's right because I know  
23 myself, he says. He says even himself he hardly own  
24 anything these days because the liquor done that to the  
25 people.

26 Yes, but what his old man  
27 bought for him in those days he's still keeping it  
28 because he doesn't want to sell it to buy something,  
29 to get something to drink for it because he know that  
30 his old man wouldn't buy him nothing no more, so he's





P. Buggins

1     going to keep it, as long as he could.

2                     When they're going to -- when  
3     the government is going to put the law on these moose  
4     and things like that, he says, he's going to tell you  
5     what his old man said to them them days. AT that time  
6     the government told the people they're only allowed  
7     one moose a year. That's the time his old man told  
8     the government official, he says, "Sure, you told us  
9     to only allow one moose a year. What if I go out your  
10    country and I get out on your farm and if I tell you  
11    people you can plant only one potato for one summer,  
12    how you going to like it?" That's the way my old man  
13    talked.

14                    Yes, he says, when they were  
15    paying treaty and all the government officials were  
16    sitting there, a moose swam right across the mouth of  
17    the channel and they shot that moose.

18                    In them olden days, he says,  
19    you used to kill moose amongst the islands over here.  
20    That's how close the people used to kill moose. But  
21    now you can't kill nothing because there's too many  
22    white people there and you can't kill nothing.

23                    He done some talking to you  
24    now so that's all he's going to say for now. He might  
25    talk to you some more again after, but he want to give  
26    somebody a chance.

27                    THE COMMISSIONER: Thank you.

28                    THE INTERPRETER: He said he's  
29    going to say a few more words to you and he's going  
30    to try and wake up these older people sitting at the



P. Buggins

1 back seat there, if they want to say something he's  
2 going to wake them up.

3 He said you heard these council  
4 that talked to you about what it used to be like before  
5 the white man ever came amongst them, he says he's going  
6 to talk to you about a few more words on about the  
7 same thing.

8 Yes, he says he's going to talk  
9 to you about a few things like this, but he's going to  
10 let the other older people do the talking because how  
11 they used to make their living off the land, some of  
12 the older people are still sitting in here, so he's  
13 going to give them a chance to talk for a while after,  
14 because you heard already what the councillors were  
15 telling you, when they want to go some place or they  
16 want to go in the bush, they never used to wait for  
17 somebody to help them. They never used to wait, and  
18 what they said is right.

19 Yes, he says in them days  
20 there used to be about 20 or 25 families get together,  
21 those married people used to get together and they used  
22 to take their family out in the bush and that's where  
23 they used to make their living, right off the bush.

24 He says in those bunch there  
25 used to be about four or five good hunters and those  
26 five good hunters used to be a good welfare to his  
27 own people, he says. He used to be a good welfare  
28 because he's keeping everybody well-fed because they're  
29 doing the hunting for them.

30 In them days, he says they



P. Buggins

1 used to be scared of Indian agent, R.C.M.Policeman  
2 and the chief. All the people used to be real scared  
3 of their own chief, and even they're scared of their  
4 own chief. He says only talk to you off the start  
5 talk to you, but there is a lot of different laws now,  
6 he says; because them days, you know, he used to know  
7 pretty well what kind of a law there was, that's why  
8 they used to be scared. But now, just like them don't  
9 know how -- what's what, because there is quite a few  
10 different laws now.

11 Yes, he says if them days, in  
12 those days, he says if the chief know there is one  
13 person lazy to make his own living, well if he kept  
14 talking to him and he wouldn't listen to the chief, he  
15 says he used to let police talk to that guy. He just  
16 even used to do that because he knows that one of  
17 his band members is lazy to make his own living.

18 That's the way they used to  
19 live, that's why they seemed strong in them days, you  
20 know. Whatever they wanted to do, well they all prayed  
21 that they used to be stronger.

22 But today is different, he  
23 says. Even a younger guy these days, if he doesn't  
24 want to work well, he says, he just want to keep going  
25 to welfare and he wants welfare to supply him with  
26 everything. He says he can't do anything about it  
27 because it's not like in the olden days any more.

28 Yes, he says therefore, he  
29 says we'd be glad if the white man could help us, but  
30 he says therefore we have to try and help ourselves, too.





P. Bughhins  
Chief E. Sayie

1 Yes, he says there are a lot of older people who still  
2 are living today, he says, that were useful to their  
3 people in them days and are still living today. Yes,  
4 he says, that's why it's better for us to have a res-  
5 spect for the older people because they used to work  
6 hard for us one time, and as long as they live we have  
7 to keep on respecting them.

8 There used to be no welfare,  
9 so if those hunters, if they quit hunting for us and  
10 they never fed us, maybe we'd never be in here today.  
11 Maybe we'd never sit in here today with you and talk  
12 to you this way.

13 That's all he's going to tell  
14 you now. If one of the older people want to get up and  
15 say something, he says they'll just feel free to get up  
16 and talk for themselves, or talk to you.

17 (WITNESS ASIDE)

18  
19 CHIEF EDWARD SAYIE:, unsworn:

20 THE INTERPRETER: This is Chief  
21 Edward Sayie from Fort Resolution. He says he was real  
22 glad to hear what the chief said, and one of the  
23 council, Pat Bughhins spoke about Pine Point, he says.  
24 He says I'm going to talk to you for a while about Pine  
25 Point.

26 THE COMMISSIONER: Excuse me,  
27 before you do, Chief Sayie, we usually make it a  
28 practice to swear in all of our witnesses. I think  
29 we'll ask you, Chief Sonfere and your councillors, and  
30 Chief Sayie to be sworn. I'm sure that everything



Chief E. Sayie

1 you said to me was true, but we do this for everyone,  
2 so I know you won't mind.

3 (CHIEF TOM SONFERE, COUNCILLORS JIM LAMALICE,  
4 TED BUGGHINS & PAT BUGGHINS, AND CHIEF EDWARD  
5 SAYIE: SWORN)

6 THE INTERPRETER: Yes, he says  
7 he's going to talk to you about Pine Point. He says  
8 about the water that's around that mine, he says what  
9 it does to the trees and all what's happening around  
10 there. He says if you really want to go and look over  
11 there with me, he says I'm willing to take you there  
12 and show you around Pine Point and show you what I'm  
13 trying to tell you.

14 When they had a meeting about  
15 that in Pine Point, I guess there was 15 white guys  
16 and he sat in the meeting with them. He done quite a  
17 bit of talking about it, but they don't seem to do  
18 anything about it.

19 He says they've been having  
20 a meeting about what's happening around Pine Point Mine,  
21 he says. They had a meeting about it for over a year  
22 and they don't get no reply, so he got one of his men  
23 to wrote a letter to Ottawa and he put his name on it  
24 and they send that letter to Pine Point. It's over three  
25 months now, there's no reply from Ottawa yet.

26 He says you should see our  
27 own Pine Point there, he says for about ten miles radius  
28 around Pine Point he says you'll never see no green  
29 trees around there for about ten miles radius around  
30 Pine Point. He says everything is just -- all the dead



Chief E. Sayle

1 trees, that's all you could see around there.

2 He says look at that water  
3 around there because it never even freezes during the  
4 winter, and you could smell it even when you are in a  
5 car passing through there, you can smell that water.

6 Yes, he says right at the  
7 meeting wherever they're going to have a stockpile for  
8 these pipes for the pipeline, he says, you told us  
9 there was going to be about 400 people is going to be  
10 employed there, and he says that's the same kind of  
11 promise we got from Pine Point in 1960 when we sat in  
12 the meeting with them. There was going to be a lot  
13 of jobs there for the natives there, but what we get  
14 today, he says there's nothing for the natives over at  
15 Pine Point.

16 He says we get that kind of a  
17 promise, but he says yes, he says white man they're  
18 just looking for their own money. They don't care about  
19 the natives because they promise a lot of things to the  
20 natives and when the pipeline goes through he says I'll  
21 bet you the same thing will happen. We were promised  
22 about 400 and there's going to be a job available for  
23 400 people but when the time comes, he says, there will  
24 be a bunch of white men working there and there will  
25 -- there won't be any natives working there.

26 He says right in my home town  
27 of Fort Resolution, he says we got a building there for  
28 Canada Manpower. He says they're supposed to look for  
29 a job for us. Sure, he says, the native people and the  
30 half-breeds, the welfare is looking after them. But he





Chief E. Sayie

1 says the only person he's looking for a job for is  
2 the white man, and he put the native people and the  
3 half-breeds on welfare and he goes and looks for a  
4 job for white man, that's all he does.

5 THE COMMISSIONER: Excuse me,  
6 Chief Sayie, how many people live in Fort Resolution?

7 THE INTERPRETER: 500, about  
8 500. The way I am in Fort Resolution, he says, I'm  
9 not going to give him O.K. before anything that's  
10 settled and he says I don't think I'll give them O.K.  
11 to go ahead on that pipeline, he says. There's nothing  
12 settled yet, and he says I don't care what the hell  
13 people think, he says that's the way I feel. He says  
14 everything's got to be settled. If they want to start  
15 they can start, but I'm not going to give them my O.K.  
16 no matter what, he says.

17 He says it's up to my band  
18 people, he says, I'm not talking for my own self.  
19 He says I'm talking for the whole band in Fort Resolution,  
20 he says. If they want land settlement, sure, he says,  
21 I'll grab a bit of land I want for my people but he  
22 says that's not only for myself, that's for the whole  
23 band in Fort Resolution.

24 If they're going to run the  
25 pipe, gas pipeline into -- they're going to say, "Ah,  
26 they're going to run it into Pine Point so people could  
27 use gas or whatever they're going to use it for their  
28 heater," I'm pretty sure you go as far as Pine Point  
29 because there's a mine in Pine Point, there is nothing  
30 in Fort Resolution. That's right, he says, I'm not



Chief E. Sayie

1 going to take it. Yes, he says right now, he says  
2 there is 600 employees in Pine Point and there's only  
3 five natives amongst those -- there's only five natives  
4 in Pine Point, the rest is white man.

5 THE COMMISSIONER: You say  
6 there are 600 employees at the Pine Point Mine?

7 A Yes.

8 Q And how many are native  
9 people?

10 A Five.

11 Q Five out of 600?

12 A Yes.

13 Q How long has the mine  
14 been there?

15 A '63.

16 THE INTERPRETER: He says  
17 everything has been going full blast since about '63,  
18 I guess.

19 Q About ten years or so.

20 A Yeah, about that.

21 Q Two shifts?

22 A They've got three shifts  
23 there in Pine Point.

24 Q How far is it from  
25 Resolution if you were going to drive from Resolution  
26 to Pine Point on the road?

27 A 45 miles from Fort  
28 Resolution. From here it's about 50, but if you're  
29 going to drive in from Resolution it's 45 miles.

30 Q You said there's only



Chief E. Sayie  
W. Martel

1 about five native people living at -- or working at --  
2 you said five people out of 60 at Pine Point are native  
3 workers. Did they move into Pine Point, or do they  
4 still live in Resolution?

5 A They move into Pine Point.  
6 They are living in rented houses at Pine Point.

7 Q But did they come from  
8 Resolution, sir?

9 A Yeah, I guess they moved  
10 there from Resolution. That's all he's going to talk  
11 to you about.

12 CHIEF SONFERE: (THROUGH INTERPRETER):  
13 Yes, he says he's got one of  
14 the older men from Hay River. He looks old, but he  
15 says he helped a lot of people in his days and he's  
16 going to talk to you for a while about pipeline and  
17 what he thinks about pipeline and what's going to  
18 happen. He's going to talk to you for a while. His  
19 name is William Martel.

20 (WITNESS ASIDE)

21 THE COMMISSIONER: We'll swear  
22 Mr. Martel. We'll have the secretary swear him.

23 WILLIAM MARTEL, sworn:

24 THE INTERPRETER: He says ever  
25 since they start talking about the pipeline, he says, I  
26 listen to these native language, sometimes have Joe  
27 Tobi talking on the radio and they'll listen to him, and  
28 they know what's going on, but he says I'm going to  
29 speak to you about how these animals live in the land,  
30 he says, like moose and bears and even the birds, they





W. Martel

1 fly north in the spring for their nesting ground, he  
2 says they got a nesting ground around there, and these  
3 moose and bears like that, sometimes they're in the  
4 water most of the time, he says that's where they go  
5 and have something, that's where they're living off  
6 weeds from the bottom of the river, he says; but he  
7 says some pipe running under-water, he says, I'm going  
8 to talk to you about what's going to happen to these  
9 things when they do have pipeline through.

10 Even us humans are like that,  
11 he said, we can't live without water. He said we got  
12 to drink water, that's how we're living. Yes, he says  
13 what if they have this pipe goes through -- across a  
14 river or goes underground, what if the pipe bust and  
15 the fuel starts spilling, he says you just got to come  
16 down to the river and getting water, and what's going  
17 to happen to us if the water is polluted?

18 Some places, well he says,  
19 the ground moves once in a while, not often, but I  
20 guess sometimes you hear about landslide and things  
21 like that, and he says if anything happens like that  
22 the pipe won't last very long.

23 What we're worrying about is  
24 if anything happens like that, a pipeline bust and fuel  
25 started spilling, it's going to kill off all our fish  
26 and all our animals, and what are we going to live on  
27 afterwards? There will be nothing left for us to live  
28 on, that's what we're afraid of.

29 Yes, he says, we can tell the  
30 people, he says this is our land, you can't run the



W. Martel

1 pipeline through it because this is our own land.  
2 It doesn't matter how much we're trying, how much we're  
3 fighting, but still they're going to go ahead and do  
4 what they want with it.

5 Yes, how come, he says, you  
6 heard the council and the chiefs, they talked to you  
7 about the first treaty that was ever paid in the  
8 Northwest Territories on our land here, he says. They  
9 made a promise and there was different law, but today  
10 he says, you hear about all kinds of different law,  
11 he says what's wrong? Did they change everything what  
12 they had promised to the natives in them days, did  
13 they change the whole thing around? They are putting in  
14 different law without these people know anything about  
15 it. Yes, he says the first time when they paid out  
16 treaty, they've got to talk to their native people for  
17 about 2½ days before they ever took treaty because them  
18 days when they just paid out treaty to make peace  
19 between the white man and the native and all the half-  
20 breeds, they just want to make peace, that's why they  
21 paid out treaty. That's why they had a meeting for 2½  
22 days before they ever paid out treaty.

23 Yes, he says, ever since the  
24 white man coming north, it's getting to be more and  
25 more white man, he says even for myself there is quite  
26 a few things that are changing just about every day.  
27 Yes, he said, you heard one of the council, they used  
28 to travel up Buffalo River, upstream pushing poles and  
29 things like that, he says I went through all that myself.

30 Yes, he says in them days there



W. Martel

1 used to be one guy used to live at mouth of Buffalo  
2 River and he used to say, "Oh, there's a lot of fish,  
3 so there's probably a lot of fish in Buffalo Lake."  
4 Sure, them days there used to be a lot of fish over  
5 in Buffalo Lake, but he says for the last two years  
6 now the boys been going out there to put up fish for  
7 the winter and they never even got half of what they  
8 used to put up for their use for the winter, he says.  
9 Even that is changed quite a bit.

10 Yes, he says, even on these  
11 lake there's all kinds of fishermen on it, he says  
12 I bet you there's not a net in the water during the  
13 summer on this Great Slave Lake, he says, even there  
14 they are killing all our fish off, we're getting kind  
15 of short even of fish.

16 Yes, he says that's why ever  
17 since they start talking about this pipeline, all they  
18 want to do is they want to go through with it, but he  
19 says for us native people, he says we can't give them  
20 O.K. to go ahead, we can say, "O.K., you can't start on  
21 those pipeline," we can't do that because we're thinking  
22 about all these things and that's what we're afraid  
23 of, that's why we wouldn't let them go, we wouldn't  
24 let them do it.

25 He says that's why up north,  
26 he says, all what the chief think about that pipeline,  
27 he says if they don't want to let them go or go ahead  
28 with it, he says we can't give them O.K. in Hay River  
29 ourselves because we know what all the chiefs think  
30 down-river and we can't do nothing about it.





W. Martel

1                   Yes, he says, just like you  
2 heard one of the boys mention how the fish taste, oil  
3 on, you catch fish down the river, even around here it  
4 is like that, but he says it will be like that all  
5 over after -- if there's a lot of fuel spilled and the  
6 pipeline bust, he says, our fish will be worse than  
7 what it is now.

8                   Yes, he says, this is our  
9 land, that's why, he says, we have to fight for it and  
10 we have to say what we think about our land, because  
11 we're trying to save our land. Whatever we tell them  
12 about our land, they should think whatever we're saying  
13 about our land is right, because always we have to  
14 try and save it and say what we think about our land.

15                   He says us native people, if  
16 we round up about 15 or 20 people and went south and  
17 went to Ottawa some day and walk into the Government  
18 Official Office, we're going to go in there and sure,  
19 I want a bit of your land so I came here to take your  
20 land. Well, they know what kind of land they've got  
21 and they're going to try and bug us, they're not  
22 going to try and give us their land because they know  
23 what kind of land they got out there. They says, "We  
24 can't do that," they won't even listen to us when we  
25 talk about their land.

26                   Yes, he says, when we talk  
27 about our land he says we know it's valuable to us.  
28 That's why we're talking about it, because we're here  
29 before the white man ever came in this country. He  
30 says the native people are on this land before the



W. Martel  
Miss P. Nahanni

1 white man came by right, and when we say we own this  
2 land, he says it's ours because we're the first one  
3 that was here before the white man.

4 That's all he's going to say.

5 THE COMMISSIONER: Thank you  
6 very much, sir.

7 (WITNESS ASIDE)

8 THE COMMISSIONER: I have some-  
9 body at the back of the room, Chief Sonfere , who is  
10 writing down everything that is said for me, a couple  
11 of people there, that's their job, so that after I've  
12 gone away I can read it and think about it, and so  
13 that I will have it in my mind.

14 But they need a little bit of  
15 rest now for maybe five or ten minutes, so maybe we  
16 could stop and -- for about five or ten minutes, and  
17 then start again if there's anyone else, chief, that  
18 wishes to speak to me. Ten minutes then.

19 (PROCEEDINGS ADJOURNED AT 4:30 P.M.)

20 (PROCEEDINGS RESUMED AT 5 P.M.)

21 MR. BELL: Well, sir, perhaps  
22 this would be a good opportunity for us to explain what  
23 this map is doing on the wall and what it means, and  
24 I would like to call Phoebe Nahanni to prove the map.  
25 Perhaps we could have her sworn.

26 THE COMMISSIONER: O.K., would  
27 you --

28  
29 MISS PHOEBE NAHANNI, sworn:

30 MR. BELL: Phoebe, perhaps you



Miss P. Nahanni

1 could tell the Inquiry and the people, who you work for  
2 and what you do.

3 A I work for the Indian  
4 Brotherhood of the Northwest Territories and the  
5 position that I hold there is that of co-ordinator,  
6 research co-ordinator for the land use study.

7 Q Could you tell us, please,  
8 what type of research you're doing and what the land  
9 use study is?

10 A The land use study that  
11 we're currently working on is researching the traditional  
12 hunting, trapping and fishing areas, and we're talking  
13 to as many hunters and trappers as possible; in each  
14 community we have field workers in the field doing this.

15 Q I see, and can you tell  
16 us why this research is being carried out?

17 A Well a bit of the back-  
18 ground of this research, to begin with, the position  
19 of the people and the Board of the Indian Brotherhood  
20 when they filed their caveat in 1970, they claimed  
21 460,000 square miles, and to substantiate this claim  
22 we had to document -- we had to research into it, so  
23 the land use study is to find out just how intensive  
24 the land was being used and what areas were and are  
25 being occupied at the present, so when we speak to  
26 each hunter and trapper we get a pretty good history  
27 of his hunting and trapping life, and we're only  
28 talking to the people who are living now. They can  
29 tell us about their family history and things, but  
30 basically we're talking -- we're asking them for





Miss P. Nahanni

1     their own experience on the land.

2                             Q     Could you tell us how  
3     you record the information that you get and the pro-  
4     cedures that you use to obtain the information?

5                             A     Well, this sort of research  
6     is not -- is what we call an actual research, it's  
7     different from other researches in that we don't have  
8     professional people going into communities and getting  
9     information, writing the reports and then leaving,  
10    which is what a lot of the native people are used to,  
11    before. What this research involves is having native  
12    people talk to their own people and get as much infor-  
13    mation written down, and then checked over again and  
14    again, and so what we do is we go -- what the field  
15    workers do is we go to the communities and we find out  
16    the total number of trappers or those who used to  
17    trap, and from that total get a one-third sample and  
18    talk to this one-third sample to get a pretty good  
19    picture of the representation of the community, and  
20    the representation is that of trappers over 30 that  
21    is born before 1935.

22                            Q     Does your research  
23    include anything other than hunting, fishing and  
24    trapping?

25                            A     The kind of questions  
26    that we ask the hunter-trappers is:  
27    Where did you go?  
28    What season?  
29    What does he hunt for?  
30    When?



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1 Where does he have his camps?

2 What areas are to him the most important areas so far  
3 as he's concerned?

4 That's all documented on a  
5 map. On one map you might have as many as eight people,  
6 and you might have five sets of eight people, so you  
7 have about 40 interviews, and you correlate all this  
8 information on the map, which is like the one on the  
9 wall.

10 THE COMMISSIONER: Excuse me.  
11 Do you want to just start that again? The eight and  
12 the 40 and so on, I didn't quite follow you.

13 A O.K.

14 Q Forgive me.

15 A First of all, when you  
16 go to the community you find out the total number of  
17 trappers and then you find out the one-third sample,  
18 and generally the area that they cover. We work at  
19 two scales, the 500,000 scale, and the 250,000 scale,  
20 and we get the set required for that community, and  
21 we interview as many as eight people for one set be-  
22 cause more than eight would really clutter it up. So  
23 we might have about five sets of eight people each.  
24 I mean that's sort of a maximum, so we might have 40  
25 as a result, 40 total interviews and we correlate  
26 all these interviews on one map at smaller scale or  
27 at the same scale, and we get a representation of the  
28 intensity of use.

29 THE COMMISSIONER: I see.

30 MR. BELL: Now, you've told us



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1 about the maps that are prepared to record trapping.  
2 Are there any other kinds of maps that are being prepared?

3 A Well, we follow a map  
4 code, a sheet telling us what symbol stands for sheep  
5 wood-  
and/land caribou and mink, martin and otter and the  
6 rest of the wildlife symbols, and we have symbols for  
7 wildlife, symbols for particular sites such as sacred  
8 sites, and a code for routes that they travel on, and  
9 a code for camps, permanent and temporary, and we  
10 -- besides that kind of research, when the researcher  
11 has time he gathers information on place names,  
12 depending on where your researching could be --  
13 place names Chipewyan, Slavey or Dogrib, Loucheux.

14 Q I'd like to ask you  
15 some more questions about the map on the wall. Perhaps  
16 it would help if we moved over to it so we could  
17 refer to it more easily. Could you tell us briefly  
18 what area this map represents, and what the lines  
19 on it mean?

20 A This is a representation  
21 of 18 trappers and that's a third of the sample in  
22 Hay River, and it's incomplete. In other words, there  
23 are some trappers here who have given us some of  
24 the lines, but haven't given us all of their lines  
25 because they say that if they did, the map would be  
26 just really covered and it would be just black with  
27 routes and everything. So this is incomplete. We  
28 didn't discriminate between what seasons -- what  
29 routes we used for what seasons. We just put all the  
30 routes down here. There's tin lines which represent





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1 the code here says, "Less than 25%," which would be  
2 less than, I guess, five people.

3 THE COMMISSIONER: Excuse me.

4 Sorry, I just didn't hear that. The thin lines represent  
5 what? I'm sorry.

6 A Represents less than  
7 25% of the 18 people, and the thicker lines, which is  
8 this one here, represents half -- 25 - 49%, I'm sorry.  
9 The thickest line represents 50% or more, and --

10 Q You'll have to forgive me,  
11 I still don't quite understand. 50%, the thickest  
12 lines represent more than 50%.

13 A Or more, which would be  
14 the samples 18, eh --

15 Q Yes.

16 A -- and it probably  
17 represents more than half.

18 Q 9-10 or more of the  
19 trappers that you sampled.

20 A Nine or more, yes.

21 Q I see, I see. Just so that  
22 we all understand where we are, would you just point out  
23 Hay River on that?

24 A Right here. This is  
25 Hay River.

26 Q And is the border between  
27 Alberta -- that's it there?

28 A Yes.

29 MR. BELL: What scale is this  
30 map?



Miss P. Nahanni

1 A This is the 500,000 scale.

2 Q Do you want to translate  
3 that?

4 A Oh.

5 Q What period of time is  
6 represented by these lines?

7 A Well, most of the people  
8 represented on here are over 30. There's two that  
9 were 32 when this was recorded, and the oldest person  
10 was born in 1910, and usually they, at the time they  
11 started trapping when they were between 6 and 13,  
12 that's when they started to learn. Some learned later  
13 than 13, but usually they learned when they were about  
14 six years old.

15 Q Are all of these lines  
16 used every year?

17 A I'd have to refer back  
18 to the biographies to tell you accurately, but briefly  
19 these lines are used today, even though it's seasonal.  
20 A long time ago they used to use it all the time, you  
21 know, regardless of the season; but they had particular  
22 areas for say, the spring hunt, particular areas for  
23 the wintertime, and other areas for the summer where  
24 they go fishing.

25 Q There are some small  
26 triangles marked on the map. What do they stand for?

27 A The open triangles are  
28 the temporary camps, and the solid triangles are  
29 permanent camps. If you can't see it, I'll point them  
30 out, there's temporary camps here and here, here and



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1 here, here and way out here near Tathlina Lake, west of  
2 Alexandra Falls, west of Kakisa Lake, not too far from  
3 Providence, and across near Deep Bay. The permanent  
4 camps are the solid triangles here at Point de Roche,  
5 near Yates River, near Buffalo Lake, south on the  
6 southern end of Buffalo Lake -- I'm sure that there  
7 are camps all over Buffalo Lake and north of Buffalo  
8 Lake, and on the border near Buchan Lake; and the  
9 temporary camps are either open camps or else tent  
10 camps and they go there occasionally. The permanent  
11 camps are cabins or tent foundations.

12 Q You said that this map  
13 represented 18 trappers from Hay River. Do you have  
14 the names of those trappers?

15 A There is Chief Daniel  
16 Sonfere , Ted Bughhins, Felix Cardinal, Baptiste Tambour-  
17 John Lamalice, Ernest Martel, Fred Martel, Patrick  
18 Martel, Modest McKay, Joe McKay, Frank Norn, John Sab-  
19 ourine, Victor Bughhins, James Lamalice, Pat Bughhins,  
20 William Thibautt, Frank Lamalice and Edward Fabien.

21 Q There are some other  
22 places marked on this map. I see Fort Resolution and  
23 Fort Providence. Are there any of the trappers from  
24 that area represented on this map?

25 A No, it's just the sample  
26 from Hay River.

27 Q Do trappers from those  
28 other areas use the same area, though?

29 A There are areas of  
30 overlap, and I think that Dan and Ted probably can tell





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1     you more about that, because they have more information.

2                     MR. BELL: Thank you. Those are  
3     all the questions that I have. Do you want to add  
4     anything?

5                     A     Well, I think I forgot  
6     one thing.    In the - we have map biography sheets where  
7     we record everything that the people say, and one of  
8     the things that we ask, one of the questions we ask  
9     them is their views on land claims. That's the only  
10    thing I left out. It is just really very interesting,  
11    and people have really lots to say, so like, my view  
12    after having looked at quite a number of interviews,  
13    is that the biography sheets are really incomplete,  
14    you know, it's sort of an ongoing thing. People just  
15    keep remembering and remembering a lot of stories.

16                    THE COMMISSIONER: Thank you  
17    very much. Maybe you'd like to translate.

18                    Mr. Bell, might that map on  
19    the blackboard and the list of the names of the trappers  
20    be marked as exhibits?

21                    MR. BELL: Yes, I was just  
22    going to suggest that.

23                    (MAP OF TRAPLINES IN HAY RIVER AREA MARKED  
24                    EXHIBIT C-12)

25                    (LIST OF 18 TRAPPERS MARKED EXHIBIT C-13)

26                    CHIEF SONFERE: (THROUGH  
27    INTERPRETER): What Phoebe told him about this map,  
28    he said he would be glad if you would let him explain  
29    a few things about that map.

30                    THE COMMISSIONER: Certainly.



Chief T. Sonfere

1 CHIEF TOM SONFERE: resumed:

2 THE INTERPRETER: If people  
3 don't mind, he'd be glad to speak on it.

4 THE COMMISSIONER: While the  
5 map is being put up, Mr. Jackson, maybe some of the  
6 people at the back might like to stand over here so  
7 that they could see the map.

8 THE INTERPRETER: Yes, he says  
9 he'd like to say a few things to you people on this  
10 map, because what he's going to talk to you, he wants  
11 to talk to you about what he knows about this land and  
12 how he used to use it, and about these people's names  
13 that were putting it down, or who is all using these  
14 lands. He's going to talk to you about that.

15 Yes, he says they worked hard  
16 on this map but they sure made it look better and it  
17 took quite a bit of work, but they sure made it look  
18 nice. He says I guess he met some field workers about  
19 fixing this map, and he wanted to see them when they  
20 start on this map and he wants to see them again after  
21 they finish it, but he hasn't seen them.

22 Yes, he says I guess they were  
23 looking for him one time ~~and~~ it but they just couldn't  
24 get ahold of him, so maybe that's the reason.

25 He says when they were showing  
26 this map here now, people used to trap in those areas,  
27 that used to be their land. First time when they had  
28 a meeting about it, they wanted each trapper to get his  
29 line registered on that, one time. Yes, that's the  
30 time they had a chief here, his name was Cardinal



Chief T. Sonfere

1 Lamalice was the head chief, and William Bughhins was  
2 his council. Them days they told him they're not going  
3 to register any line for the people in that area. There's  
4 lot of time that the chief and his council, they told  
5 him they're not going to register any line down there  
6 because some area is going to be given to the trappers,  
7 it's going to be straight muskeg and some is going to  
8 be on the better trapping area, so he doesn't want those  
9 people to register any line, that's why they never did.

10 In them days when they had a  
11 meeting about that, the chief said he wants a bigger  
12 area for his people because there's not just enough  
13 area to be there for his people to do what they want,  
14 they can trap wherever they want in that area. So  
15 they just left it open for the people to do the trapping  
16 wherever they want.

17 Yes, he says, he never seen  
18 anybody ever since that time. Last fall they went and  
19 seen a park superintendent in Fort Smith. They asked  
20 him for the area they got that time a long time ago.  
21 They wanted a map of that area so they asked him for  
22 the area map about their hunting grounds.

23 That's how big of the land  
24 they got for these -- the one that's doing trapping  
25 in the park area, that's how big of the land they got,  
26 that's what it's marked on there.

27 There is one marked 506 in  
28 this area, just like it's one because whenever they  
29 wanted to work together in that area they can go ahead  
30 and work together in there.





Chief T. Sonfere

1 Yes, so whenever they go out  
2 hunting, doing their spring hunt, they don't go to a  
3 place where there is a lot of beaver and they are not  
4 trying to kill everything off at once, they said. They  
5 try and look after the population of their beaver or  
6 whatever it is, and they try to keep it so it keeps  
7 on growing for them. So they don't clean out one  
8 area. Yes, and that's where there are a lot of beaver,  
9 right by this Caribou Mountain, that's where there are  
10 a lot of beaver along there.

11 This area, just like they're  
12 keeping it for the future because they don't want to  
13 clean everything out at once, so they are kind of  
14 saving that area out there.

15 Yes, he said, that's why we're  
16 talking about pipeline today, he says in an area like  
17 that they were trying to save it for themselves, for the  
18 coming future, and if they know there is a lot of  
19 beaver or a lot of minks or a lot of fur, where they  
20 could go later on, if all of a sudden they run a pipe-  
21 line through there, well they're going to kill every-  
22 thing around there and there will be nothing left for  
23 the Indians to hunt around there no more. That's why  
24 they're against this pipeline.

25 Even -- you see this Buffalo  
26 Lake marked on that map there, he says there is a lot  
27 of different people from all over, they got their  
28 trapping area, it's from Alberta and Fort Smith, Fort  
29 Resolution, Hay River, even some people from Fort  
30 Vermilion that come close there and that's their



Chief T. Sonfere

1 trapping area.

2 In between there there's quite  
3 a big area in there. He says that's where all these  
4 beavers and muskrat and furs you can get more and more  
5 every year. On the west side there is a big area open  
6 there, but that's for Fort Providence, around Trout  
7 Lake, and there is Ascension in Alberta and there is  
8 quite a few people doing the trapping along that area.

9 So he says there is all kind  
10 of trapper on the west side, he says. I bet you they're  
11 saving one place where they want these beaver and  
12 muskrat to keep on growing every year, but what if they  
13 decide to run a pipeline through there and they clean  
14 out everything at once, maybe those trappers out there  
15 wouldn't like it because they're saving an area like  
16 that, for the future.

17 Yes, he says, today we're not  
18 like what the older people used to be in the olden days.  
19 He says sometimes it's kind of hard for us to make a  
20 living off the land, but trapping, it's pretty hard  
21 right now. Even in this area where the people used  
22 to trap on the west side around Hay Lakes and places  
23 like that, he says the oil company's been putting in  
24 pipelines from all over in different directions. You  
25 can see it from the air, just like a checkerboard,  
26 somebody laid a checkerboard down, he says that's  
27 how it looks from the air with all these cut lines  
28 that have been put in through those native people's  
29 traplines around there.

30 Yes, he says, he's been in the  
Rainbow Lake area and Zama Lake. He says he's done



Chief T. Sonfere

1 quite a few travelling around there, but during the  
2 night or in the daytime, he says, he seen a lot of  
3 fire burning where the oils are burning, day and night  
4 it's been like that, he says. That's bad for all the  
5 people doing the trapping around in the area.

6 Yes, he says, I bet you right  
7 today now, he says, those people out in those areas  
8 they're not making their living off the land, what  
9 they used to do before. He says they don't do that these  
10 days because it's a lot different ever since they struck  
11 oil and all those cut lines are put in out in those  
12 areas.

13 Yes, he says, first time when  
14 he seen a cut line from the air, he says the way it  
15 looks, he says he thought to himself, he says what's  
16 going to happen to us if anything like that happens  
17 out in the north country amongst us? He says that time  
18 he thought about the wolf and bear, he says, maybe  
19 those animals will be the ones left because they're not  
20 scared of fire or anything like this, he says, maybe  
21 that's the only thing we'll have.

22 Yes, he says right after they  
23 got this area for these people where they're going to do  
24 the trapping, the one who put this line out on the  
25 lake here, he says it's five miles out and 30 miles  
26 long, that's all they set aside for the Indians to do --  
27 to make their living inside that, 30 miles long and  
28 five miles offshore. That's all they got for the Indian  
29 right after they put this aside for the people.

30 So whatever is put aside for





Chief T. Sonfere  
F. Norn

1 us, he said it's done for us so he says we can't do  
2 nothing with our mouth. We're going to hang onto it  
3 the way it is.

4 So that's all he's going to  
5 say.

6 (WITNESS ASIDE)

7 THE COMMISSIONER: Well, does  
8 anyone else wish to say anything?

9 THE INTERPRETER: My old man,  
10 his name is Frank Norn, he wants to say a few things  
11 to you.

12 THE COMMISSIONER: Yes, please  
13 come forward, sir.

14  
15 FRANK NORN, sworn:

16 THE INTERPRETER: Yes, he says  
17 he could talk English, but he just want to talk in  
18 Slavey and he wants me to do the translating for him.

19 He says he's happy to say a  
20 few words amongst these many people, and he's real  
21 happy to do it. He's going to say a few things and  
22 he's real happy to do it.

23 He said he done a lot of  
24 translating before when he was kind of younger, he  
25 done a lot of translating for a meeting like this.  
26 He ever done his first translating for the band like  
27 this it was in 1928, that's when he done his first  
28 translating for the meeting.

29 Ever since he start translating  
30 for them, during 1928 he says he never missed too many



F. Norn

1 of them until 1960. Yes, he says when you see a  
2 white man facing an Indian like that, he says he sure  
3 gave those Indians a lot of good promise.

4 Just because they paid the  
5 Indians \$5. a year, that's why they gave them that good  
6 promise to the people when they're facing the people  
7 and sitting down, they're facing the people and they  
8 gave them a lot of good promise just on account of the  
9 \$5. they paid out to the treaty Indians.

10 He says ever since they paid  
11 out that \$5. to these treaty Indians, he says right up  
12 till today, he says, you could see that \$5. still  
13 sitting on the table. The way it looks today, he  
14 says right from the olden days up to today, he says  
15 you could see the \$5. still sitting on the table, he  
16 says, just like there is a big hole in all the papers  
17 they made a big strong promise to the treaty Indians  
18 just because they paid them \$5., and then he said there  
19 must be a big hole in the paper, that's why you don't  
20 see no paper of what was promised to the Indians in  
21 them days, but still you could see that \$5. on the  
22 table yet today.

23 Yes, he says when the first  
24 time the Indians took treaty in Hay River was in 1899,  
25 that's when they took the first treaty. Fort Resolu-  
26 tion, that's where the Hay River people got their  
27 first treaty, in Fort Resolution. At that time when  
28 they were going to pay out treaty, they had a meeting  
29 for 2½ days, that was in Resolution. He says when they  
30 paid out the first treaty in Fort Resolution they had



F. Norn

1 that meeting in Fort Resolution, my grandfather, my  
2 dad's dad, was interpreter when they paid out that  
3 first treaty.

4 That's when my grandfather told  
5 him, he says that's the promise they gave him. "As long  
6 as the sun comes up west and sets in the east, and  
7 as long as the Mackenzie River runs one way and it  
8 doesn't start flowing back, this promise will never  
9 be broken." That's the kind of promise they gave to  
10 those people in them days.

11 That's why they're talking  
12 about their land, because that's the kind of promise  
13 they got in them days. He says this river is still  
14 flowing oneway and the sun is still going one way, that's  
15 why they're fighting for their land because that's the  
16 kind of promise they got when they took that \$5. first.

17 Sure, he says, us native people  
18 sitting around here, he says if we want to talk about  
19 our land for pipe we got rights to talk about it and  
20 fight for it because our own.

21 He says now I'm going to ask  
22 you a few questions about this pipeline, and can you  
23 give me the answer back and see how this Hay River is  
24 going to be affected with a pipeline? Can you answer  
25 me back if I ask you a few questions?

26 He said I don't know which  
27 way they're going to run this pipeline. The pipeline  
28 is going to run through Hay River or it's going to  
29 go the other way. So if the pipeline is going to  
30 go through, he says, I like to know if these Hay River





F. Norn

1 people are going to be employed there for a while  
2 steady, can they get a steady employment from the  
3 pipeline company and see if they could try and hire  
4 the natives in the north?

5 THE COMMISSIONER: Well, one  
6 of the companies, sir, Arctic Gas, will bring its  
7 pipeline, if it is allowed to build it, along the  
8 Mackenzie River and they will cross the Mackenzie  
9 south of Fort Simpson and then go down into Alberta.  
10 That is the Arctic Gas Company.

11 THE INTERPRETER: The reason  
12 he asks you this is because if it's going to run  
13 south of Simpson along the Mackenzie River and up  
14 into Alberta, he just wants to know if the people from  
15 Hay River is going to be hired on that job and see  
16 if they could make their living by working for this  
17 company.

18 THE COMMISSIONER: Well, I'll  
19 just say that there is another pipeline company,  
20 Foothills Pipelines, they want to bring a pipeline  
21 along the Mackenzie River right to Hay River, and to  
22 Pine Point to supply gas for heating to the people  
23 in Hay River and Pine Point, and I think both of the  
24 companies say that they want to employ native people  
25 on the construction of the pipeline.

26 Excuse me, before you go on,  
27 sir, I'm not here to make any promises for the pipeline  
28 companies. I'm conducting this Inquiry and holding  
29 these hearings to find out what you think about all  
30 of this, and I'm going to decide for myself whether I



F. Norn

1 think the promises the pipeline companies are making  
2 are any good, that is what we are trying to find out  
3 as we go along.

4 THE INTERPRETER: He says I'm  
5 not trying to get you to promise us anything on the  
6 pipeline, but do you think there is a possibility that  
7 -- there is a possibility for the native people to  
8 make their living, if the pipeline do come through,  
9 do you think this Arctic Gas Company and Foothills  
10 Company, you think they're going to hire some native  
11 people? He says that's all I want to know, that's what  
12 I'm asking you. That's why I told you at the  
13 start, he says, I told you that many times white man  
14 promise many things to us and he says I told you I  
15 done a lot of translating for these band member in  
16 Hay River.

17 He says the first time we  
18 heard about these railroad, there's another thing I'm  
19 bringing up, but he says we heard about the railroad  
20 but he says we don't know what it is. But there again,  
21 he says, when the railroad was coming through in through  
22 this Hay River, he says we were promised something on  
23 that too. He says at the time they talked about this  
24 railroad coming into Hay River, he says I was translating  
25 for the band members on this side when we had a meeting  
26 with the people about the railroad, and that's the  
27 time too that they told the native people that only  
28 natives are going to be working on those trains, and  
29 there won't be anybody coming in from south to have  
30 the jobs; and the natives from Hay River is supposed



F. Norn

1 to be on that train, he says. He says every time I  
2 see those train come in, he says I don't see any native  
3 getting off that train. He says not one of the natives.  
4 They never gave nobody a job on those trains.

5 THE COMMISSIONER: Did -- are  
6 you saying, sir, that none of the native people from  
7 Hay River got any jobs running the train?

8 A No.

9 Q Let me just go back to  
10 your earlier question, sir. If these pipeline compan-  
11 ies are allowed to build a pipeline and if the native  
12 people want jobs on the pipeline, then I have to figure  
13 out a way to make sure that the native people get  
14 jobs on the pipeline. That's one of the things I am  
15 here for. You say that when they build that railway  
16 to Great Slave Lake you didn't get any jobs on the  
17 railway. Chief Sayie from Fort Resolution said that  
18 there are practically no native people employed at  
19 Pine Point. So we -- I want to know if the native  
20 people want to work on the pipeline if it goes ahead,  
21 and then I have to figure out a way to make sure that  
22 you do get jobs on the pipeline if you want them. That  
23 is what the Government of Canada has asked me to do.

24 THE INTERPRETER: Yes, he  
25 says for what you're saying I'm going to say thanks  
26 to you; but he says I'm going to tell you another  
27 thing, he says like you are sitting in here, he says  
28 by rights you guys should try and get employment on  
29 those things for the native, I'd be glad if you guys  
30 could do that, he says. That what I was trying --





F. Norn

1 Yes, he says what he's worry-  
2 ing about, he says, what's going to happen to our land  
3 if they decide to run the pipeline through Hay River?  
4 He says what's going to happen to our land? They're  
5 going to kill it or they're going to spoil it.

6 Yes, he says even right now  
7 I see what's going on, he says our land is spoiled  
8 quite badly. Who done it? He says ever since the white  
9 man came into Hay River, he says, they sure spoil a  
10 lot of land around Hay River itself.

11 Yes, he says, ever since  
12 Kaps and Northern Transportation started shipping  
13 freight down from this Hay River, he says our land  
14 doesn't look too good from the other way if you look  
15 at it. He says that's how badly they spoiled it.

16 He said I was born in Hay  
17 River. He said he was born in Hay River on 1904, and  
18 he's 71 years old now. He says he's been watching  
19 all what's going on, right along.

20 He says I've seen what's  
21 going on on T.V. about the pipeline, he says. Even I  
22 watch it on T.V. sitting in a hearing like this having  
23 meeting.

24 He says he's reading these  
25 "News of the North" and all the newspapers, he says  
26 he always buys them and keep watch what's going on.  
27 Yes, he says, up north, he says down the Mackenzie  
28 River I guess you face a lot of people, lot of native  
29 people and you talk to them a lot of time, you heard  
30 what they told you about the pipeline. Yes, he says,



F. Norn

1 all these different tribes of people along this Macken-  
2 zie River, he says, there's different people. On what  
3 land they were born on, well they really care much for  
4 their own land.

5 He says, like I told you, what  
6 I told you about this Kaps Transport and Northern  
7 Transportation, how they spoil this land in Hay River,  
8 he says once the pipeline starts he says there is a  
9 lot of things going to look different when they start.  
10 He says a lot of things are going to look spoiled.

11 He says he just brought these  
12 up to you because, he says, I'm quite old now, he  
13 says, I can't work for my living now, he says, but I'm  
14 just thinking about this younger generation and what's  
15 going to happen to them when the pipeline goes through.  
16 Are they going to be hired on to work steady with them  
17 and make their living, and that's what I'm worrying  
18 about. He says I'm not worrying about myself because I  
19 can't work now, he says I'm old, but just for this  
20 younger generation that's what I'm worrying about.

21 He says that's all he's going  
22 to tell. He says thanks for speaking to you.

23 THE COMMISSIONER: Thank you,  
24 sir.

25 (WITNESS ASIDE)

26 THE INTERPRETER: What time are  
27 you going for supper?

28 THE COMMISSIONER: Well, I'd  
29 say at six o'clock.

30 THE INTERPRETER: Well, there is  
one more wants to say a few things to you before we all



J. McKay

1 go for supper, his name is Joe McKay and he used to  
2 be a council one time.

3 THE COMMISSIONER: We'll swear  
4 you in, sir. We'll just ask the secretary to come  
5 forward and swear you in.

6  
7 JOE MCKAY, sworn:

8 THE INTERPRETER: Yes, he says  
9 he's been from quite a while back, he's not young, he's  
10 an old guy now, he says he knows what went on quite  
11 a while, and he says he heard about something -- he  
12 heard something about that river running by Fort  
13 McMurray. Yes, he says, when they're hauling fuel  
14 with barges through McMurray, he says he heard about  
15 a barge being bust and there was a lot of oil spilled  
16 there one time, and the river was flowing with nothing  
17 but fuel for a while.

18 He said after there was quite  
19 a spill along that river, he says all the rats got  
20 killed with it and even ducks and geese and quite a  
21 few other things that died on account of that.

22 Yes, according to what they  
23 were hauling with those barges, compared to this pipe-  
24 line he says that one barge full of fuel had been  
25 spilled, he said this is just like one little cup for  
26 the pipeline; but he says it sure spoil a lot of things  
27 with it.

28 This Great Slave Lake, he  
29 says, there is quite a few rivers flowing out onto this  
30 Great Slave Lake. So one of these days the same thing





J. McKay

1 is going to happen what I heard about it one time, he  
2 says it's going to happen up in the north around  
3 this lake, it's going to happen one of these days.

4 All these small animals, they  
5 couldn't travel with boats so they pretty well have  
6 to live in water, and they swim all the time, so if  
7 their fur gets wet or gets wet with oil, he says they're  
8 bound to drown.

9 These native people, they're  
10 poor, that's why they said, no, they don't want no  
11 pipeline because they're afraid of they don't know what  
12 is going to happen if pipeline come through, well they  
13 don't know what's going to happen to all the animals.

14 So this Mackenzie River flows  
15 out onto the Arctic Ocean, he says, and if they happen  
16 to run the pipe under the water and the pipe bust,  
17 he says are they going to clean up all that fuel, gas  
18 whatever is flowing out onto the Arctic coast? Are they  
19 going to clean up right away or the water is going  
20 to get polluted with it.

21 When we talk about this because  
22 we're talking our language so I understood all of  
23 what they were saying. When the pipeline run through  
24 like that and if the pipeline bust, well they're going  
25 to have a bunch of men available there so they can  
26 repair that pipe right away, patch it up or anything,  
27 and they're going to try and keep those gas and fuel  
28 from flowing, but he says I wonder if they'll ever fix  
29 that quick, because before it start flowing all over.

30 Yes, he says, they're only



J. McKay

1 going to work on that pipeline during the winter. He  
2 says what if they run across somebody's trapline, and  
3 what if they put the pipe in a ways so if a trapper  
4 come along and he see a bunch of men working on there  
5 he says, "You can't go across over this, you have to  
6 turn back."

7 The man says, "What the  
8 native people going to do if trapline cut off with  
9 a pipeline like that?"

10 Yes, he says, all the native  
11 people, he says they do quite a bit of hunting in the  
12 summer, he says, all the way along the Mackenzie  
13 River it's like that. Now he says if the people  
14 doing hunting in the summer like that and he comes along  
15 and all of a sudden he come to a bunch of crews working  
16 on the pipeline and he says, "You can't go across this,  
17 you can't do any hunting around this area because you  
18 might start a fire or forest fire," he says, "you going  
19 to burn up everything."

20 I'm pretty sure, he says,  
21 they'll chase us back from there, they won't let us  
22 go across that pipeline.

23 Yes, he says, the only way  
24 a white man makes a living, he says, they got to keep  
25 working, they've got to make their money to live on but  
26 he says us native people, he says is different. Many  
27 times I set net in the river and every time I cook  
28 fish, I can't eat it because it taste nothing but  
29 fuel. Even they spill some fuel in the river, he  
30 says, I bet you down the whole Mackenzie River be the



J. McKay

1 same thing, you can't eat nothing, you can't eat no  
2 fish from the river because it will taste straight  
3 fuel.

4 haven't  
I/talked to you long because  
5 if I wanted to talk long well I'm going to go crazy,  
6 so that's all I'm going to tell you.

7 (LAUGHTER)

8 THE COMMISSIONER: Thank you.

9 THE INTERPRETER: There is only  
10 one thing I want to bring up, he says maybe they wouldn't  
11 do it but I'll tell you what I mean.

12 He says the way I heard about  
13 this earth, he says it's round like a ball. He says  
14 that's the way I heard about it. Yes, he says,  
15 they're doing it on top of this earth, that's why the  
16 people talking about it. Yes, he says, the way I  
17 heard, this earth is round like a ball, but if they  
18 want to run a pipeline through it, why don't they dig  
19 it right through the earth and let it run out the  
20 other end, he says, that way nobody will talk about  
21 it?

22 (LAUGHTER)

23 THE COMMISSIONER: Thank you.  
24 Well, I think it's time for supper.

25 (LAUGHTER)

26 (WITNESS ASIDE)

27 THE COMMISSIONER: We'll come  
28 back at eight o'clock, chief, do you want us to?

29 CHIEF TOM SONFERE: O.K.

30 (PROCEEDINGS ADJOURNED AT 6:15 P.M.)





1 (PROCEEDINGS RESUMED AT 9 P.M.)

2 THE COMMISSIONER: Take a chair  
3 or just stand by the walls. Somebody didn't get in,  
4 eh? A few more chairs here, gentlemen, if you want to  
5 move up, or just stand at the sides. Just make your-  
6 selves comfortable.

7 I'll call our meeting to order  
8 tonight and say how much I appreciated what all of you  
9 who spoke this afternoon had to say. What each of  
10 you who spoke this afternoon said was recorded, taken  
11 down in writing, and will be printed and will be  
12 -- a copy will be sent back to Chief Sonfere so that  
13 you will have a permanent record of what was said, and  
14 of course I will have a record of what was said so  
15 I can read it again and study it again.

16 So tonight anyone who wishes  
17 to speak should feel free to just say whatever is on  
18 your mind about the pipeline and the things that you  
19 are concerned about in connection with the pipeline.

20 I've said all I'm going to  
21 say for right now, so I'm waiting for any one of you  
22 to --

23 THE INTERPRETER: Edward Fabien,  
24 he said he didn't attend the meeting this afternoon  
25 but he just finished work and he's going to say a  
26 few words to you.

27 THE COMMISSIONER: Fine, thank  
28 you, sir. We'll just swear you in, if we may, and  
29 then you can proceed.  
30



E. Fabien

1                                    EDWARD FABIEN, sworn:

2                                    THE INTERPRETER: He's going  
3                                    to tell you a few things about what the older people  
4                                    used to make their living way back a few years ago.  
5                                    He's going to talk to you about it. He's going to talk  
6                                    to you about the way these treaty Indians, they used  
7                                    to make a living. It was kind of hard, but they still  
8                                    made their own living and he's going to talk to you  
9                                    about that.

10                                   He says the way his dad taught  
11                                   him when he was 12 years old, that's when his dad  
12                                   taught him how to trap and make a living off the  
13                                   land. His old man taught him how to trap, they never  
14                                   used to live in this kind of a building. They never  
15                                   used to sit in a building like this. They used to have  
16                                   an open fire and they used to sit around the fire,  
17                                   that's when their dad taught them. His dad taught him  
18                                   in the bush. He taught him how to make a living on  
19                                   fish, rabbits, that's the way his dad taught him.  
20                                   Them days not used to be like today, he says. Every  
21                                   time they get up in the morning all the food used to  
22                                   be frozen, but still they still tried to keep on.

23                                   You look at these people  
24                                   sitting here today that went through all those, not  
25                                   only in Hay River but down north Mackenzie River, all  
26                                   the people made their living that way. All their  
27                                   training, and that's the way they used to make their  
28                                   living. Nobody got rich while they were making a living  
29                                   off the bush, but they had their family well-fed right  
30                                   along. Welfare never used to -- in them days welfare



E. Fabien

1 never used to help the people, but if your dad didn't  
2 kill nothing and he never fed you, you got to worry  
3 about your next meal.

4 Yes, he says, not like what  
5 it's today now. He says the government official, they're  
6 making their living and not like us Indians what they  
7 are today. He says we're employed by the white man  
8 up till today, but we never got rich with it. He  
9 says how come the white man struck the oil and they're  
10 making a living off our land? How come us Indians, we  
11 can't find nothing and we're still going to struggle  
12 for our life?

13 Ever since I known, he says,  
14 the government's making all kinds of money out of my  
15 land. He says how come they struck oil, they found  
16 gold, and they're making money off our lake, he says  
17 how come? This is our own land, but he says we never  
18 seen a cent out of our land yet. He says we're not  
19 getting rich out of our land. We let the white man and  
20 the government's making the money out of our land.  
21 He says how come?

22 Up till today, he says, ever  
23 since I seen, today we're getting poor. Ever since there  
24 is more white man coming to our land, we're getting  
25 poorer. He says we never used to go very far to kill  
26 our meals and we used to make our money, but nowadays  
27 it's not like that. Ever since white man coming into  
28 Northwest Territories, us Indians are getting poorer,  
29 he says we can't even make -- we can't even think about  
30 where our meals going to come for next one because





E. Fabien

1 there's too many white mans coming around our ways  
2 and we can't even make our living off the bush no  
3 more.

4 But he says the way I look  
5 at it, I figure those people who are ever making more  
6 money here out of our country should help us back  
7 more than what he is trying to do. Yes, he says,  
8 the way you guys talking to us today now, he says  
9 you must done quite a bit of talking about this  
10 pipeline, it's going to go through.

11 Just when the people figure  
12 it's not going to go any further ahead, that's when  
13 you start talking to the Indians. If they're planning  
14 to run the pipeline through Hay River and they're  
15 planning to start this pipeline, they're going to  
16 run it all over, they're going to make things harder  
17 for the Indians.

18 He says the way he figures  
19 about this pipeline, if they're going to run it  
20 through Hay River or whatever, wherever they run it,  
21 they going to make the Indians go back to what they  
22 used to be.

23 Even right now, he says,  
24 you go to the stores, he says the prices it's high  
25 on the meat and everything, he says. What's going  
26 to become of us then in the coming future? That's  
27 what he's worrying about.

28 Yes, he says, the way he  
29 heard about this pipeline that's going to run through,  
30 he says, according to the diameter they're going to



E. Fabien

1 run it, it's about 42 inches, that's about 2½ feet and  
2 four feet long, he says if they're ever on it, he  
3 says, on that, how you expect the animals going to  
4 go through it or under it?

5 As far as the Mackenzie is  
6 flowing, he says, he's seen the picture of what the  
7 pipeline is going to be and he says he's seen it with  
8 his own eyes himself. What if they ever run the  
9 pipeline through, if the pipeline happened to bust, is  
10 it going to run away from the river but the fuel or  
11 gas, whatever they put in there, he says it's going  
12 to run down to the river.

13 Us human lives, he says we  
14 live on water and think about the fish live in water.  
15 Not only the human beings, when we bring water every  
16 day to live, he says, but think about the animals, all  
17 the animals got to drink water and live.

18 Yes, he says, we're living  
19 in this land, us humans, but we got to live, we've  
20 got to think about these birds, ducks and geese.  
21 When you notice there is water, that's where he's  
22 going to land and that's where he's going to live off  
23 the land, by water, and that's where he's nesting --  
24 that's where he's doing his nesting.

25 What if they ever happen to  
26 run the pipeline across the highway, and if the pipe  
27 happened to bust, where are those animals going to  
28 go because they tromping all over the place and where  
29 are they going to survive?

30 Not only the animals I'm talking



E. Fabien

1 about, but what's going to happen to our land? Are  
2 the trees going to die and the land is going to be  
3 bugged up?

4 Even our land is going to be  
5 spoiled. Yes, he says, look at all the people that  
6 are living on land in the Northwest Territories. As far  
7 as the Mackenzie flows, if we see something drown it,  
8 even a rat if something drown it there, if he's  
9 floating down the river, he says, we're going to be  
10 sad because that's what we used to make our living on,  
11 and he drowned it and now it's floating down the  
12 river. He says that's going to make us feel bad.

13 Ever since this Mackenzie  
14 Highway came down north, he says there's a lot of  
15 animals been dead on the highway. After that the  
16 Slave Lake Railway came down, and then he even heard  
17 that even the moose were getting killed on it. What  
18 they used to make a living off is moose and things  
19 like that, but there is southern transportation  
20 truck driver run over and they're killing them off,  
21 and what the Indians think. Even one time he heard  
22 about somebody run into the moose, and half and half  
23 fell on each side of the road.

24 The Indians would have made a  
25 good living off that one moose. It's just wasted like  
26 that on the road. Ever since that moose got killed  
27 with the railroad, his boy happened to be working  
28 on there and he seen what went on. Yes, he says for  
29 my part, he says, when I stop and think if the pipeline  
30 goes through, he says, we going to find it tough for





E. Fabien

1 us and it's going to be hard for the native people,  
2 that's why I'm talking about this here.

3 Yes, he says, not all the  
4 natives are employed, he says. Some of them still  
5 go out trapping and they make their living off the  
6 bush. He says we're not employed all the time. He  
7 says we have to go out in the bush and do some trap-  
8 ping and still making our living off the land.

9 Yes, he says I'm not going  
10 to do all the talking right now, he says I might tell  
11 you this, but he says I'd be glad if you could tell  
12 me just a few words of what you think about us.

13 THE COMMISSIONER: A few words  
14 about what?

15 THE INTERPRETER: Well, he  
16 says he just told you a little life story like this,  
17 he says, can you tell me how I'm -- can you tell him  
18 what you think about this pipeline after what was  
19 going on?

20 THE COMMISSIONER: Well, I'm  
21 here to find out what you think about it, sir, and  
22 the other people that live here, in Hay River, and  
23 I'm going to be visiting all the towns and villages  
24 in the Mackenzie Valley to find out what the people  
25 in each town and each village think about the  
26 pipeline, and then I have to tell the Federal Govern-  
27 ment what I think it will all mean, and the Federal  
28 Government then has to make up its mind. But I really  
29 have come here to listen to you and I won't be in a  
30 position to make up my mind until I've heard from all



E. Fabien

1 the people who live in the Mackenzie Valley, and that  
2 will take me quite a few months more before I've met  
3 them all, just as I'm meeting you people here tonight.

4 But don't feel that you have  
5 to give the floor up, if you've still got something  
6 to say I'm very interested in everything you've told me.

7 Those of you who are at the  
8 back, feel free. There's a couple of chairs here, feel  
9 free to move up and occupy them, if you wish, or to  
10 stand along by the blackboard there. You don't have  
11 to stay at the back if you'd rather come up a little  
12 closer.

13 THE INTERPRETER: Mr. Berger,  
14 I hope if you want me to translate I hope you make  
15 your sentence short because --

16 THE COMMISSIONER: Well, they  
17 understood.

18 THE INTERPRETER: I know they  
19 understand, but for my translating, I hope you make  
20 your sentence short.

21 THE COMMISSIONER: O.K.

22 THE INTERPRETER: I translate  
23 it back in Slavey.

24 THE COMMISSIONER: All right,  
25 I'll bear that in mind.

26 THE INTERPRETER: If you'd  
27 do that, Mr. Berger.

28 THE COMMISSIONER: Those lawyers  
29 are laughing.

30 (LAUGHTER)



F. Martel

1 THE INTERPRETER: Joe Sutton  
2 is not in here.

3 (WITNESS ASIDE)

4 THE COMMISSIONER: Well, is there  
5 anyone else who wishes to say anything about --

6 THE INTERPRETER: Fred Martel  
7 is coming up and he's going to say a few words to you.

8 MR. MARTEL: If you don't mind?

9 THE COMMISSIONER: Not at all.

10 MR. MARTEL: You don't mind if  
11 I say a few words?

12 THE COMMISSIONER: Please do,  
13 sir, you can be seated, if you wish. You don't have to  
14 stand up unless you want.

15 MR. MARTEL: You don't mind if  
16 I have my interpreter with me, please?

17 THE COMMISSIONER: Right.

18 MR. MARTEL: I don't like to  
19 say these words because some people don't understand  
20 my English words, you know. I want to have interpreter.

21 THE COMMISSIONER: Fine.

22

23 FRED MARTEL unsworn:

24 THE WITNESS: My name is Fred  
25 Martel. What I want to ask you, what meeting for?  
26 I don't know.

27 THE INTERPRETER: Well, he  
28 introduce himself and I think he talks English better  
29 than me, and I don't know why he wants me to translate.  
30 What's on his mind, he's going to tell you because he





F. Martel

1 already introduce himself and I'll try my best to  
2 translate for him anyway. If I don't do right I  
3 guess he'll go ahead and translate himself.

4 (LAUGHTER)

5 Yes, he says he's heard a  
6 lot about this pipeline and he's says I'm going to  
7 talk to you about it tonight, but I says that doesn't  
8 mean nothing to me.

9 THE INTERPERTER (speaking for  
10 himself): I came here as translator and I can't talk  
11 about anything like that. Mr. Berger, if there's any-  
12 thing come up, well, I'm not going to translate it to  
13 you, on what the people want, I'm going to translate  
14 it, but if anybody wants to be against the meeting  
15 here I'm not going to translate it.

16 (OFF THE RECORD DISCUSSION IN SLAVEY)

17 THE COMMISSIONER: I want to  
18 make it clear that everybody has the right to speak  
19 about the pipeline. We seem to be running into a little/  
20 of a problem. bit

21 THE INTERPRETER (speaking for  
22 himself): Mr. Berger, can I ask you a few questions?

23 THE COMMISSIONER: Sure.

24 THE INTERPRETER: Because I'm  
25 hired through these council and chiefs and I'm hired  
26 through you, and what we're going to talk about tonight  
27 I'm a translator, and if they going to strictly talking  
28 about pipeline I'll translate; but anything else that's  
29 going to buck chief and council, I'm not going to  
30 translate. I'm going to be honest that way tonight.



F. Martel

1 THE COMMISSIONER: Well --

2 THE INTERPRETER: If somebody  
3 wants to bring something up that's going to make sense,  
4 I'll translate it to you; but if it's not I'm not going  
5 to translate. They're just wasting too much time.

6 THE COMMISSIONER: Well, maybe,  
7 sir, we could -- I don't want to stop you from saying  
8 anything you want to say, even if it isn't altogether  
9 popular here. Maybe you could compose your differences  
10 with the interpreter --

11 THE INTERPRETER (for himself):  
12 But where they were this afternoon they had an oppor-  
13 tunity to talk to you this afternoon. After supper,  
14 that's when a bunch coming in.

15 THE COMMISSIONER: Well, I  
16 think that we'll come back to you in a minute, sir, if --

17 THE INTERPRETER (for himself):  
18 Well, if they want to talk to you privately they can  
19 talk to you, but not in open meeting like this.

20 THE COMMISSIONER: Well, look,  
21 I don't -- we're all getting along very well here but  
22 I don't want anyone to think that somebody came here  
23 and wanted to say something and didn't get the chance,  
24 so maybe we could just break for about five minutes and  
25 see if we can sort this out. Would that be all right,  
26 chief?

27  
28 (WITNESS ASIDE)  
(PROCEEDINGS ADJOURNED AT 9:35 P. M.)

29 (PROCEEDINGS RESUMED AT 9:45 P.M.)

30 THE COMMISSIONER: All right,



Chief T. Sonfere

1 we will swear you as an interpreter, We've impressed  
2 a new interpreter into service, so we'll have to swear  
3 him.

4 (JOC TAMBOUR SWORN AS INTERPRETER)

5 THE COMMISSIONER: All right,  
6 thank you, sir.

7 THE INTERPRETER: The chief  
8 says do you want to speak for a while before we start  
9 again?

10 THE COMMISSIONER: All right.

11 CHIEF TOM SONFERE , resumed:

12 THE INTERPRETER: The chief  
13 said that since we started from one o'clock in the  
14 morning till six -- I mean one o'clock in the afternoon  
15 until six, then he says the meeting was going pretty  
16 good. He says that the people that want to listen  
17 to the radio, maybe if they want to listen to it, to  
18 listen to it. Maybe his people, like the band members,  
19 if they want to say something they can say it.

20 We're not allowed to speak,  
21 but if the people want to speak on their own rights,  
22 we're not going to stop them. They're going to go  
23 ahead and do whatever they want to do.

24 The chief says he wants to  
25 make everything fixed the way it is, he wants to cover  
26 this pipeline meeting and he wants to do whatever he  
27 wants with the people. If they want to speak, they're  
28 on their own, <sup>free will</sup> they can do whatever they do, except  
29 they can speak if they want to on their own free will,  
30 that is.





Chief T. Sonfere  
F. Martel

1                   The old women that are the  
2 latest, if they want to say whatever they want to what  
3 this pipeline means, they can go ahead and do it.

4                   The chief said since they brought  
5 in the meeting here, and he says ever since they brought  
6 in the drums here, he says maybe we don't like to have  
7 a meeting that long, maybe they might have some playful  
8 stuff over here, put on an Indian dance or something  
9 like that.

10                  He says thank you very much.  
11 Now he wants to listen to his people here.

12                  THE COMMISSIONER: Thank you.

13                                 (WITNESS ASIDE)

14                  FRED MARTEL, resumed:

15                  THE INTERPRETER: The people  
16 around here, he says even the government or anybody,  
17 that's the way we were living before, way before them.

18                  He says like Dan Sonfere say before,  
19 the chief,       he says that's the one the same damn --  
20 he says that's the same thing that's going on here.  
21 If you help each another, that is we've got to cross  
22 that bridge. As long as we put the bridge across, that's  
23 the way we've got to help each another because that's  
24 the only way we can get throughout this land, we got  
25 to help each another.

26                  Now to listen to one other  
27 of his opinion of each another.       they think and  
28 what we think we help one another.   If their way is  
29 right, then we agree with them. That's the way we  
30 think it is. My land, your land, everything about the



F. Martel

1 same. Even the hills over there, Cameron Hills,  
2 if we want to put it straight we have to put it  
3 straight. But it doesn't matter anything about our  
4 land, then you guys land. If, we figured we're not  
5 working together and we work, we go ahead and do  
6 what we do with our land, they can do with what their  
7 land is. Now then, the people they get treaty money  
8 \$5., and then this year is \$5., that's what we get  
9 for our treaty money. That's the money you brought  
10 here, that's the evidence that you brought in.

11 THE COMMISSIONER: \$5., that's  
12 a year's pay, is it, under the treaty?

13 THE INTERPRETER: That's  
14 received here where we supposed to be, he says. That's  
15 what we get for only one year to boss our land around.

16 THE COMMISSIONER: Well, that's  
17 a point very effectively made.

18 THE INTERPRETER: That's for  
19 sure.

20 THE COMMISSIONER: You know,  
21 the trouble, sir, with doing that is we -- Mr. Bell  
22 there might ask that it be marked as an exhibit and  
23 then the Inquiry staff would probably dispose of it.

24 THE INTERPRETER: Maybe his  
25 wife and him don't even support with that \$5. enough.  
26 Maybe especially if you buy straight candies.

27 THE COMMISSIONER: Well, I  
28 think that with all these photographs being taken  
29 of it, I think what we'll do, sir, is get one of  
30 these gentlemen to give us one of their photographs



F. Martel

1 when they've been developed, and we will mark the  
2 photograph as an exhibit so that we won't oblige you  
3 to leave all of these goods with us.

4 THE INTERPRETER: A council  
5 has just told me a joke about it. He says even this  
6 paper bag cost \$2. He says before in the olden days  
7 when we had a big meeting like this we used to buy  
8 tea and coffee for the people, and then after that  
9 they have big drum dance. Today, he says you don't  
10 have none of that.

11 THE COMMISSIONER: Well, you're  
12 doing your best anyway, sir.

13 THE INTERPRETER: It all  
14 depends on the view. He says this is all we have to  
15 eat throughout the year. That's not very much, he  
16 says. If you're going to buy this much it doesn't  
17 matter, but him, he's worried about whatever grub  
18 there is, but that's true. I thank heaven it's right  
19 here. He says that's all he's going to speak on now.

20 THE COMMISSIONER: Thank you  
21 very much.

22 (WITNESS ASIDE)

23 THE COMMISSIONER: The people  
24 that are at the back, if you want to step around the  
25 sides and by the blackboard or by the windows, you're  
26 welcome. Is there anyone else who wishes to speak  
27 tonight? Yes, certainly.

28 (CANDIES, CIGARETTES ETC. - MARKED EXHIBIT C-14)

29 THE INTERPRETER: Albert told  
30 me that you have to, in the first town over here, he





R. Sonfere

1 says you got all kinds of things down over there.  
2 (OFF RECORD DISCUSSION)

3 THE COMMISSIONER: Thank you  
4 very much. I think we should swear you in, Mr. Sonfere.  
5 Miss Hutchinson, would you --

6 RAY SONFERE: I'll speak  
7 in Slavey for a while and then I'll translate the  
8 thing over into English.

9 THE COMMISSIONER: All right.

10 RAY SONFERE, sworn:

11 THE WITNESS: My name is Ray  
12 Sonfrere. I was born and raised/<sup>here</sup>in Hay River, so this  
13 is my home, and these are my people. I'm presently  
14 working for the Territorial Government as an informa-  
15 tion officer but what I'm saying and speaking now is  
16 from my people, not from the government.

17 Like many people who love  
18 their homes, their parents, their relatives, and their  
19 land, I need and love the land I was born and raised  
20 on. Many people find meaning in different things  
21 in life. Native people find meaning in the land, and  
22 they need it and they love it. They love not only  
23 the land but the things God put on it. Sometimes you  
24 stand on the shore of the lake, you see high waves  
25 rolling onto shore and it's pushed by winds you  
26 can't see. Soon it's all calm again.

27 In the winter you see flowers,  
28 trees, rivers and streams covered with snow and frozen.  
29 In the spring it all comes back to life. This has a  
30 strong meaning for my people and me, and we need it.



R. Sonfere

1 I'm lucky to have a good  
2 job and making good money. But many of my people don't.  
3 I'm lucky to have so much education I can speak for  
4 myself, but there are many people, many of my people  
5 who can't. I think I can safely say that these  
6 people are not ready for pipeline.

7 In this land there are many  
8 poor people. When you start a big project, whether  
9 it's a pipeline or anything big, you see people, these  
10 poor people who we should remember and it's these poor  
11 people who should be listened to, not the people who  
12 are rich.

13 If there is a slight doubt in  
14 the mind of anyone as to who will benefit, strike  
15 out the project and forget about it. If the pipeline  
16 will not benefit the poor people, it's best to forget  
17 about it. As I sit here talking I'm not speaking for  
18 myself. I only want to see the poor people benefit.

19 These days everyone seems  
20 to be racing after something, and it seems that they  
21 are racing after money. People like this can hurt  
22 poor people. While I was listening to the hearing  
23 across the river, I heard some people speak. Some were  
24 good, but to my way of thinking, some were bad.  
25 They were actually talking about how they can make  
26 more money. You can't listen to these kind of people.  
27 You can't listen to people who only work for money.  
28 You got to listen to people who are poor, because these  
29 are the people who everybody should be working for.

30 Some of these people who are



R. Sonfere

1 standing up and speaking have cars, good homes, money.  
2 But they want more. How much more before they are  
3 happy? People like this don't seem to mind to hurt  
4 people. You can't base any decisions such as a  
5 pipeline project on the minds of these kind of people,  
6 or the wish of these kind of people.

7 Many native people all the  
8 way down the Mackenzie River are worried about the  
9 land and the people. They are worried about pipeline  
10 and what would happen if the pipeline is built. If  
11 the pipeline is built against the wishes of native  
12 people, it will create bad feeling for many years  
13 to come. The most important thing to remember when  
14 you talk about the pipeline is the people. They are  
15 the most important.

16 You could put a price tag  
17 on different things in life, even on the pipeline,  
18 but you can't put a price tag on people.

19 I have much more to say but  
20 that will be all for now.

21 (APPLAUSE)

22 I wish you people the best  
23 of luck. May God travel with you people as you travel  
24 to native people. Listen to what the poor people  
25 say. I hope the government, oil companies, politicians,  
26 and governments remember that native people, like  
27 everyone else, want to be happy. They want good future  
28 for their children, and their wishes must be respected.

29 That's all.

30 (APPLAUSE)





1 THE COMMISSIONER: Thank you  
2 very much, Mr. Sonfere.

3 (WITNESS ASIDE)

4 THE INTERPRETER: Thank you,  
5 Judge Morrow. I'm sorry, I'm always thinking about  
6 the other judge.

7 (LAUGHTER)

8 Maybe we  
9 should go for supper or something.

10 I would  
11 like to say a few things about the younger generation.  
12 It's for the younger generation that are coming up  
13 today right now, including me, I'm very young myself,  
14 I'm thinking about my land. White men like to make money,  
15 but what about our land? Do we get any money out  
16 of it? Do we live in the business? If we destroy our  
17 land or if you guys destroy our land, will they  
18 give us another land to trap? Where do we fish, in  
19 the park? Do we have to follow white man's ways? If  
20 not, we don't follow pipeline ways. Poor people and  
21 rich people, all they care about is Indian land.  
22 Never my land but the Indian way. People we have to  
23 listen, it is poor people. So why don't you put up  
24 your gear and get out of the land?

25 Never mind where the pipe  
26 goes, it's up to the land. If the land wants a pipe,  
27 you have to go. They say you've got \$50 million.  
28 How much does that go to the Indians? We live with  
29 the Indian ways. Can any white man change it? They  
30 can because we live this way and we are Indians.



R. Fabien

1 Do we get notes, do we get  
2 trappers, do we get fishermen? Never. All they tell  
3 us is, "Go down yonder and go see game warden."

4 Do we have free hunting?  
5 Not unless we have licence. People are more than  
6 the land. Unless we have to do our own way we do it  
7 our way.

8 THE COMMISSIONER: Thank you  
9 very much. Yes sir?

10 MR. MARTEL: Do you mind if  
11 I say one word?

12 THE COMMISSIONER: No, I don't  
13 mind at all.

14 MR. MARTEL: Keep this.

15 THE COMMISSIONER: All right,  
16 we'll keep it, and you have our thanks, sir.

17 MR. MARTEL: You welcome.

18 THE COMMISSIONER: Anyone else?  
19 Yes sir.

20 ROY FABIEN, resumed:

21 THE INTERPRETER: We better  
22 swear you in.

23 THE WITNESS: Well, I think  
24 I got sworn in on Wednesday.

25 THE COMMISSIONER: Go ahead.

26 THE WITNESS: Well, I'm going  
27 to try and explain what I want to say in English.  
28 This is mostly for, like the way I feel, being a young  
29 native person who has an education, and like how I  
30 feel right now.



R. Fabien

1 I'm going to translate in  
2 Slavey.

3 I'm a young native Indian.  
4 I've got an education, I've got a job with the govern-  
5 ment, and there is one thing that people, like O.K.,  
6 most of the native people say, "O.K., we got to  
7 grow up our children so that we can use them when  
8 they grow up and they can fight for us."

9 I grew up here in Hay River.  
10 I went to school until I was about 16, and then I  
11 quit, then about three years later I went back to Fort  
12 Smith for the Adult Education program and I got my  
13 Grade 11, and the same year I just completed -- well,  
14 part of my Grade 11 anyway, I got a job as an adult  
15 educator trainee and I worked in Smith for one year.

16 But since I was about 16-17  
17 years old I been travelling around trying to figure  
18 out, you know, where I'm at, what I can do for my  
19 people; and so I thought like if I got this education  
20 then I would be able to do something for them. But  
21 -- and then so I come back to Hay River, I came back  
22 here last year after spending about five years out  
23 of Hay River and thinking that, "Here are my people  
24 and I'm going to try and help them through education."

25 So I come back and I find  
26 that people don't accept me as I am. They expected  
27 me to come back as the way I was five years ago, not  
28 the way -- they really can't accept me as I am because  
29 they either can't accept the changes I went through  
30 or it's something else. I can't understand what it is.





R. Fabien

1                                So I'm not really accepted  
2 back into the culture, maybe because I lost the knowledge  
3 of it. So now I'm sort of -- and then I can't really  
4 get into the white society because I'm the wrong color.  
5 Like, there's very, very few white people that will  
6 be friends with native people. Any of these white  
7 people that are friends with native people, it's, you  
8 know, it's like a pearl in a pile of gravel.

9                                For myself, I find it very  
10 hard to identify with anybody because I have nobody to  
11 turn to. My people don't accept me any more because  
12 I got an education, and the white people won't accept  
13 me because I'm not the right color. So like, a lot  
14 of people keep saying, "O.K., we've got to educate  
15 these native -- these young native people so that  
16 they can become something." But what good is it  
17 if the person has no identity? They have nobody to  
18 identify with. They can't identify with the white  
19 people because they won't accept them, and you can't  
20 really identify with your people because they won't  
21 accept you. So when you're sending, O.K., like in  
22 the cases of these -- the pipeline company sending  
23 all these young people down into Southern Canada and  
24 getting them into jobs, now how are these -- what is  
25 going through these young people's minds? Maybe it's  
26 different in other communities, but that's what  
27 I've experienced here.

28                                It's really hard, I find it  
29 really hard to cope with these kind of things, you know,  
30 and how much young people are going to go through



R. Fabien

1 this trip? Even right now, like I said before, I  
2 can't really identify with anybody and I'm lost. I'm  
3 just sort of a person hanging in the middle of two  
4 cultures and doesn't know which way to go. Maybe if  
5 I tried I probably can step into one of the worlds,  
6 but like, one is my people and the other is the more  
7 luxuries of the white man, I guess.

8 But right now it's, you know,  
9 to me I don't like, I can't see how the pipeline is  
10 going to help the people. You know, how are the  
11 people you're training going to react to their people  
12 and how are they going to react to the, sort of the  
13 white culture and all this development? How are we  
14 going to identify ourselves with any one of the  
15 cultures because it's too hard, you don't know where  
16 to go. Some people it might be easy for them to  
17 make up their minds and say, "O.K., I want to be in  
18 the white culture." But then they're not very happy  
19 there, and then if they stay in their own culture,  
20 and they're not happy there because they're not doing  
21 what they want.

22 So it's, like I think you  
23 should give the people a longer time to think about  
24 what they want to do, especially the younger people.  
25 I have gone through this whole development in Hay  
26 River. I've seen it grow from about 1,000 to what the  
27 population is right now, and I've gone through these  
28 changes, and it's really, really hard on me and I  
29 don't know where I'm at.

30 That's one thing I want to



R. Fabien  
A. Norn

1 say, but there is another thing I'd like to say --  
2 I can't get it straight in my head because I was  
3 sort of concentrating on one thing and it's all  
4 jumbled up right now so I'll come back later.

5 THE COMMISSIONER: Well, take  
6 your time. You certainly will have an opportunity  
7 to speak later.

8 (WITNESS ASIDE)

9 THE COMMISSIONER: Maybe you'd  
10 like to come to the front, sir, if you want to make a  
11 few -- maybe you'd like to sit over here, Mr. Norn.

12  
13 ALBERT NORN , unsworn:

14 THE WITNESS: I want to tell  
15 you something about what Raymond and Roy Fabien --  
16 Raymond Sonfere and Roy Fabien said, and I appreciate  
17 with them because I understand what Roy and Raymond,  
18 they were talking about. In 1971 I went to Fort  
19 Smith and I wanted to take heavy duty equipment  
20 operator, and I did, and I heard all these older  
21 people and council and chief, they talk to you about  
22 what kind of a life we have in the Northwest Territories  
23 and when my old man stopped talk to you about, "Do  
24 the natives going to be fully employed with pipeline  
25 when it's coming through?"

26 Well, I went to school in  
27 1971, Fort Smith, A.V.T.C.A., and I took the course as  
28 a heavy duty operator, and that's when I was told,  
29 "After you complete your course you can get a job  
30 any place," and when I heard Raymond and Roy, they're





A. Norn

1 talking about their life and we're rejected many  
2 times. After I completed my course I thought I was  
3 going to get a cat-skinner operator or grader or  
4 front-end loader or forklift. I went and seen Goodzeck  
5 Construction and I went and contacted the Manpower  
6 in Hay River. He told me, he says, "What kind of a  
7 job you could do?"

8 I says, "I could be  
9 operator."

10 He told me, he says, "Come  
11 back and see me in two weeks time."

12 So in two weeks time -- well,  
13 I didn't have no papers, I complete my course and when  
14 after I told the Manpower to find me a job, well he  
15 told me which is Mrs. Vail ,Al Vail's wife was  
16 running the Manpower Office. I came back and she told  
17 me, she says, Alex Vail is looking for a grader  
18 operator."

19 I walk into Alex Vail's  
20 office and he had his wife as a secretary. She told  
21 me, "What kind of a job you could do?"

22 Well, I said, "I heard Alex  
23 is looking for a grader operator ."

24 He told me, he says, "You  
25 been operating heavy equipment operator before?"

26 I said, "I just finished my  
27 course, took me nine months to complete it."

28 He told me, he says, "You  
29 can't apply as an operator; you're not qualified as  
30 operator."



So I told her, I said, "If I couldn't qualify as operator," I says, "I might as well go and look for a labor job." And I been looking for an operator job -- I been looking for a labor job ever since.

And when I was standing  
back at the door there when I heard Raymond and Roy  
Fabien talking, that's the way I felt.

I wouldn't say I'm a good hunter, but our land is our fridge. We got moose in



## A. Norn

1 there, we got caribou in there, we got beaver in  
2 there, we got rats in there, and once the pipeline  
3 come through, it's going to break up everything and  
4 we're going to end up with nothing. That's the way  
5 I felt myself. Same as when I was listening to Roy  
6 Fabien's talk, and Raymond, you know, we're rejected.  
7 Sure, we get a promise. We got to go through school  
8 the same as -- I wouldn't say I'm well educated same  
9 as Raymond and Roy Fabien, but sure, we try to help  
10 ourself one time, but once we're rejected, what can  
11 we do?

12 Maybe there's going to be  
13 -- maybe there is a way for us to make a living,  
14 but if we haven't got no papers, we got no licence,  
15 we can't do nothing for ourselves. That's the way I  
16 talk to myself, you know, after I complete my course  
17 I bet you there is many more people can tell you  
18 this. No matter how hard we try, there is going to  
19 be a promise made to us but when the time comes we  
20 won't be nothing.

21 That's the way I felt many  
22 times myself. I thought to myself, I'm walking down  
23 the street and I could run the cat, I could run the  
24 grader, I can run anything, here I'm walking down  
25 the street as nobody; and there's always somebody else  
26 in my road, newcomers always seem to get a job, and  
27 that's what these people are talking about, and I  
28 understand tonight what they were talking about.

29 I was promised in 1971 when  
30 the pipeline's coming through they're going to need





A. Norn

1 lot of operator. How about this Mackenzie Highway what's  
2 coming down? They're going to need 780 grader opera-  
3 tor. Where I am now? Same thing coming with the  
4 pipeline. They going to need heavy equipment operator.  
5 Where I am now? Do I have to have papers to get on  
6 the job? No. But this is our land.

7 You know, the government  
8 paid me \$272 a month to keep me going in that A.V.T.C.  
9 school. Why? They told me something, I figured I  
10 was learning something that time, and I agree with  
11 Raymond Sonfere what he said in here tonight, and I  
12 agree with Roy Fabien. He's been rejected out of his  
13 own people many times. Why?

14 I bet you I can think of lot  
15 of heavy equipment operator right now. Howie Martel,  
16 he's got a big family. He's getting operating wages  
17 right now. How come all the newcomers here take the  
18 jobs instead of Indians taking it? That's what Roy  
19 is talking about. That's what Raymond is talking about.  
20 We don't come from our fridge full of meat and what  
21 we're going to turn to next day. We have to fight for  
22 it. We have to work for it.

23 What if pipeline comes  
24 through? I bet you we're going to be rejected same  
25 as they been rejecting us today. That's what make us  
26 sad today, because the chief and the council sitting  
27 here, and I'm not going to say this very long, but  
28 how come Raymond Sonfere he went to school, Roy  
29 Fabien went to school and they took us to school --  
30 I wouldn't say I went to school, but I just took heavy



A. Norn  
J. Lamalice

1 equipment operator, and I just want to see why they  
2 reject us, so many guys get in our way and we got no  
3 job.

4 Thank you very much, and  
5 that's all I'm going to tell you.

6 THE COMMISSIONER: Thank you,  
7 sir.

(WITNESS ASIDE)

8 THE INTERPRETER: The chief  
9 says one of the councillors here behind him, Jim  
10 Lamalice, he says when we speak we speak the truth  
11 about what the pipeline is going to go through. The  
12 woman that swore us in, we thank her very much for  
13 swearing us in because we can tell the truth. When  
14 we put our hands on the Bible, at least we tell the  
15 truth, we do not lie about what we will have to say.

16 JIM LAMALICE, resumed:

17 THE INTERPRETER: He says that  
18 he understands that he heard also the pipeline meeting  
19 here, and he says that the people, they said they know,  
20 that means "No" and he's happy about that, and he meant  
21 it. He says if it was way back and the kids grew up  
22 there, that if you brought up this thing, it's very  
23 important and you'll say you agree with him, too.

24 He says whatever the younger  
25 generation thinks, he knows that they would -- they  
26 have to destroy our land. He says the woods around  
27 here, whatever you can see, that's our woods. That was  
28 destroyed because way back in the old times, that's  
29  
30



J. Lamalice

1 the way they were, that's their fuel. They didn't  
2 have to destroy it because they're still going on it.

3 The reason why he's telling  
4 you this is because not to spoil our land, because  
5 that's our fuel, even if he gets a living better than  
6 we do, because you guys are burning gas and we are  
7 burning woods.

8 He said nobody said "Yes"  
9 around here, and on the MacKenzie River nobody said  
10 "Yes" to, so I wonder if you guys going to carry on  
11 with this, since they all said, "No."

12 He says we have to go hunting  
13 and kill our own game. Do you guys ever throw them  
14 on the road and let us pick them up and ever bring them  
15 down for food? He says I bet you threw out the North-  
16 west Territories, everybody says the same thing, too,  
17 but again with the wildlife game there, the ones that  
18 they kill or whatever they do with it. Same thing  
19 with it.

20 He says that his land that we  
21 live in, we like it very much, like the young people  
22 that said that they really like it themselves, as well  
23 as the older people, the older generation because  
24 they knew -- they haven't that experience but they  
25 know whatever the land they want. That's the land  
26 they have.

27 He says we do not like to  
28 chase our native people around, except we want to  
29 help one another and we do not chase them away. He  
30 says that even four of us sitting here, if they don't





J. Lamalice

1 like what we said they can come and say whatever they  
2 want and we can help each another and discuss this  
3 thing over, and then bring out the right point.

4 Old village and new village, we have been separated  
5 because --

It does not matter but it does  
6 not go because of the white man ways, that's how come we  
7 were separated from the new village to the old village.  
8 They blame this white man because they separate us, he  
9 says, we do not understand. We were staying in the old  
10 village and we moved down to the new village. We blame  
11 the white man, because if they tell us to go, we don't  
12 have to go. It's our land, what we want to do with it,  
13 we do it.

14 He said now that we're having  
15 that much trouble you bring up this pipeline, if you  
16 bring this pipe through here we'll have more troubles  
17 than what we had before. Even the poor people around  
18 here, they have been living on trapline, what if they  
19 spoil them? That's all they get is the trap, and if  
20 they get the trap, if they catch a fur, then they get  
21 money for it. That's the way they been living.

22 That's all he want to say,  
23 and he says I hope you do not leave our language what  
24 we tell you about or what our complaints about. That's  
25 all he wanted to say.

26 THE COMMISSIONER: Thank you  
27 very much.

(WITNESS ASIDE)

28 MR. SABOURINE: First of all I  
29 like to know that, not only me but probably a whole  
30 bunch of people in this town here --

THE COMMISSIONER: I'm sorry,



P. Sabourine

1 I want to listen to what is being said and it's  
2 difficult to hear sometimes when there's a lot of  
3 noise going on in the room, so you just carry on, sir,  
4 and we'll all try to listen to you.

5  
6 PETER SABOURINE, sworn:

7 THE WITNESS: First of all,  
8 a lot of people in this village from Hay River, they  
9 like to know what's all this pipeline about, you know,  
10 and how many miles and that. Me myself, I've been  
11 living here since I was 25 years old, and I really  
12 don't know how many miles is that or anything. So I think--  
13 well, myself, I live off the land sometimes when I don't  
14 have a job, eh, and first of all I'd like to know  
15 how many miles this pipeline is supposed to be?

16 THE COMMISSIONER: Well, I'll  
17 answer that, if you like, or try to. One of the  
18 pipeline companies wants to bring the pipeline from  
19 the Mackenzie Delta along the Mackenzie River and then  
20 it will cross the Mackenzie River south of Fort  
21 Simpson, and then go down to Alberta. One of the  
22 other pipeline companies wants to bring its pipeline  
23 from the Mackenzie Delta along the Mackenzie River  
24 and then they want to bring a branch line to Hay River  
25 and to Pine Point to supply gas to Hay River and  
26 Pine Point. That's what the pipeline proposals in-  
27 volve, but both of them would mean that a lot of  
28 pipe would have to be brought by train to Hay River  
29 and then taken on barges down the Mackenzie River and  
30 it would mean that there would be a great deal of



P. Sabourine

1 new development in Hay River, and a great many people  
2 would be employed there, and I think both of the  
3 pipeline companies say that that is what their pro-  
4 posals would mean to the people who live here.

5 A I think quite a bit of  
6 the native people here are against it, I think. I  
7 am, anyways. I don't know, but I --

8 Q Well, a lot of people  
9 have spoken here today, this afternoon and this  
10 evening, and if you say you're against it, you don't  
11 seem to be alone in that.

12 A But what profit do  
13 the native people have from the pipeline?

14 Q Well, the pipeline  
15 companies say that they want to give native people  
16 jobs, building a pipeline, and then they say when  
17 the pipeline is finished they want to give native  
18 people jobs running the pipeline. We have the people  
19 from the two pipeline companies here, if you want me  
20 to have them come up and explain these things in  
21 greater detail. I'm just telling you what they've  
22 told me.

23 A I think, you know, pro-  
24 bably from killing animals or something like that, liv-  
25 ing off the land, there's a lot of wild game involved  
26 in this. Over how many thousand miles is it?

27 Q Well, I think it's  
28 about 1,000 miles from the Arctic Ocean to the Alberta  
29 border, and then it goes south from there into the  
30 Southern Canada and the United States, and up at the





P. Sabourine

1 Arctic Ocean it goes through the Mackenzie Delta  
2 over to Alaska to pick up Alaskan gas. Altogether it's  
3 2,600 miles, something like that. But the people  
4 here in the Northwest Territories are concerned about  
5 the 1,000 miles of pipeline that comes from Mackenzie  
6 Delta right down to the Alberta border.

7 A But how is this supposed  
8 to affect our, you know, our jobs? I have a hard time  
9 getting a job myself now. How do I know I'll get  
10 a job on it?

11 Q Well, we were told  
12 last night by the pipeline companies that they have  
13 been training people who live in the north, including  
14 native people, to do jobs on the pipeline, and they  
15 say they have 100 people from the north that they are  
16 training now to work on the pipeline. If -- that's  
17 what they told us last night.

18 A I was trained on  
19 heavy equipment course at the A.V.T.C., you know.  
20 What they should have did is given them their jobs  
21 when I finished my course, but they never did, and  
22 I would have been a qualified operator now. But they  
23 don't do that.

24 Q Sorry, you never what?

25 A They never did, you know,  
26 they never got me a job as soon as I got out of my  
27 course.

28 Q I see. That's inter-  
29 esting, that's what the last man who spoke said.

30 A Yeah, well I got my



P. Sabourine

1 certificate, that's all they give me, and they never  
2 give me no job.

3 Q I see.

4 A How's that?

5 Q Well, I'm interested in  
6 hearing about that because I have to consider what  
7 happened to you and to the other people who have told  
8 me about what happened to them when I'm looking at the  
9 pipeline company's statement that they will -- and  
10 expect to provide jobs on the pipeline to native  
11 people. Do you know, how long were you at A.V.T.C.?

12 A Seven months.

13 Q Training in heavy  
14 equipment?

15 A Yes.

16 Q How long ago did you  
17 get your certificate?

18 A It was '72, and they  
19 were supposed to give me a job after I finished my  
20 training, but they never got me a job. They sent me  
21 home and they give me a little certificate and now  
22 I can't get a job. They could have sent me somewhere  
23 where I can get more experience, you know, on con-  
24 struction work or something like that.

25 CHIEF LANDRY:

26 You see, what happens when  
you building pipeline, you training welders.

27 THE COMMISSIONER: I wonder,  
28 I'd like to hear from you, sir. Could we swear you  
29 in please? Miss Hutchinson?

30 (WITNESS ASIDE)



Chief A. Landry

CHIEF ARCHIE LANDRY, sworn:

THE WITNESS: You see what he's talking about, he's building houses in training. You guys see the people from outside.

You can't train in school building a pipeline. You do one thing.

You push him, there is no way Indian people are going to learn in seven months, no way; but the other story, Indian ways, you people up this way, I've been working around people all my life now, just lately become chief 11 months, I know how it is, I know how it is to be Indian, to get a job. As long as you got black hair you can't get a job. White men turn you down. That's the way it is.

(WITNESS ASIDE)

THE COMMISSIONER: Thank you very much, sir. I am interested in what each one of you has had to say about your own experiences. That's something that I have to know about. Yes, you wanted to add something?

MR. SABOURINE: There's a -- they're talking about pipeline, eh, and this is supposed to be a reserve, isn't it? N.T. is going to get our land across here, I don't know nothing about it, I don't even know nothing about pipeline, only what I read in the Indian magazine. What I'm trying to say is this, they train people, they spend so much money but they can't -- they don't get a qualified certificate or something, qualified operator. Why don't they do this and then they will get some qualified





Chief T. Sonfere

1 operators? Because I was operating for A.V.T.C., they  
2 trained me, only they gave me a little paper. What is  
3 that supposed to prove, when I only just started?  
4 They going to give me a job or something, eh?

5 What I would say, if they  
6 hire me for pipeline, maybe I will know nothing, I  
7 can't operate it, maybe I'm coming out fired, eh?

8 THE COMMISSIONER: Thanks very  
9 much. I want you to know that I'm taking into  
10 account the experiences each of you have told me  
11 about.

12 MR. SAPOURINE: It's not that  
13 I'm telling you experience, but I'm just telling you  
14 this, that a lot of people are against the pipeline.  
15 A lot of old people around here, they won't say any-  
16 thing because maybe they don't want to talk. So what  
17 I think, I'm just telling you that. I'm telling this  
18 whole meeting.

19 THE COMMISSIONER: Well, thank  
20 you. Well, is there anybody else? Yes, chief.

21  
22  
23 CHIEF TOM SONFERE, resumed:

24 THE INTERPRETER: He doesn't  
25 want to talk too long but he just wants to let you  
26 know whatever is going to happen now. He wants to  
27 talk to you about his councillors. He says his  
28 councillors behind him, they're the boss. He said  
29 if another stranger comes to town, he says he'd be  
30



Chief T. Sonfere

1 happy to see him.

2 When other people spoke  
3 against, like if the stranger spoke against the other  
4 people, well, they got to watch theirselves plus the  
5 chief, whoever is in charge, they've got to watch  
6 themselves. The two councillors around here, they  
7 both don't drink, except only one councillor, he  
8 drinks. He said even though these two councillors  
9 don't drink, if we have a big meeting like this, he  
10 says, the other council that drinks he just stay away  
11 from it, until they finish, only then he can go ahead.

12 He said even though this  
13 thing comes up that big that they take the pipeline  
14 here, even though him, he never said nothing, nor the  
15 other people, if somebody comes in here, like this  
16 and that, disturbing the pipeline meeting or anything  
17 like this, if that moves ahead then they causing  
18 trouble, it's not their fault.

19 He says if you want to drink,  
20 keep away from drinking until this pipeline hearing is  
21 over. There are a lot of days ahead of him to drink.  
22 Maybe wherever they're going to have the next meeting  
23 or anything, that's where I think people should be  
24 and then they have a better meeting then.

25 The chief said he's still  
26 got some three big things to talk about, but since  
27 night, well the chief figured that we should quit right  
28 now and we'll talk about that tomorrow about those  
29 three things, if you have time, at least for two  
30 hours or something. He said he'll talk to you about it.



Chief T. Sonfere

1 THE COMMISSIONER: Yes, that's  
2 all right with me. I can stay tomorrow, if you want  
3 me to, because I know that what all of you have to  
4 say is important to you and it's important to this  
5 Inquiry. Could we meet about noon tomorrow, would  
6 that be all right? Excuse me, we could make it about  
7 two in the afternoon, would that be all right?

8 THE INTERPRETER: He wants  
9 to know if they give a better time than that, he  
10 would --

11 THE COMMISSIONER: Sure. Well  
12 what do you suggest?

13 THE INTERPRETER: He said  
14 what about ten o'clock in the morning?

15 THE COMMISSIONER: Oh,  
16 certainly, that's fine with me. Well, thank you,  
17 chief.

18 (WITNESS ASIDE)

19 THE COMMISSIONER: We'll  
20 adjourn until 10 o'clock tomorrow morning and then  
21 we'll hear these other matters that you still wish  
22 to discuss. So thank you all very much for coming,  
23 and I was very interested in hearing what each of  
24 you had to say, and I look forward to seeing you  
25 again at ten o'clock in the morning, and I should tell  
26 you that tomorrow, we should finish maybe tomorrow  
27 afternoon because I should get back to Yellowknife  
28 late in the afternoon or tomorrow night .

29 Yes, you go ahead.

30 CHIEF SONFERE, (THROUGH  
INTERPRETER): He said they brought some drums over





1 there to have a little bit of a drum dance.

2 THE COMMISSIONER: Good.

3 Well, we'll stay for a while then if that's all right.

4 So thank you very much.

5 (PROCEEDINGS ADJOURNED TO MAY 31, 1975)

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T. Camsell

New Indian Village

Hay River, N.W.T.

May 31, 1975.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Maybe we could bring our meeting to order this morning. I wonder, chief, if the interpreter is -- we can wait a few minutes. Are you waiting for the councillors?

INTERPRETER NORN: Yes, the two councillors and they went back to look for some people.

THE COMMISSIONER: Oh, I see. Well, we'll wait a little while.

THE INTERPRETER: They won't be long, they'll be gone for about two minutes or so.

THE COMMISSIONER: O.K., fine.

THE INTERPRETER: The chief is going to discuss more things about what he left off last night, but there is one guy sitting in here, he made a list of what he was going to talk on this morning, so they're going to let him go ahead and do the talking on what he has written down, so they're going to give him a chance to speak what's on his mind.

THE COMMISSIONER: Fine.

TERRY CAMSELL, sworn:

THE WITNESS: My name is Terry Camsell. I was born and raised about a mile down the river from where this meeting is being held. I am of Eskimo-Indian, and white ancestry, the Eskimo



T. Camsell

1 coming from my mother, who was born on Herschel Island,  
2 to a white father and an Eskimo mother. Her parents  
3 died when she was very young, so she was sent to the  
4 Anglican Mission here. On my father's side, his  
5 father was a white man with an Indian wife. He was  
6 born in Fort Simpson and then got sent out to school  
7 in Winnipeg. He completed his education there and  
8 then lonesome for the north, he left and <sup>soon</sup> came back.  
9 He trapped and hunted this territory for many years.  
10 He finally settled on this side of the river. I spent  
11 the early part of my life with many of the young  
12 people here today. As I became older, though I  
13 strayed away from this type of life and gradually  
14 molded into the white society, not by any conscience  
15 intention on my part. It was just the way it happened.

16 I completed my education in  
17 Hay River and now am presently employed locally.  
18 Because of the conditions we are now faced with, I  
19 felt I had to become politically involved, so I am  
20 now a member of the Northern New Democrats and am  
21 here to voice my opinion on the effect the pipeline  
22 will have on northerners, especially those of the  
23 native people. I feel I am very qualified to comment  
24 on the situation, having come from a white-native  
25 origin, and I can get an overall look at the problems.

26 On one side I see the white  
27 man and his development and how it would benefit him,  
28 and on the other side I see the natives preserving  
29 the old ways and trying to survive in the white man's  
30 society. I am still a young man, but have seen a vast





T. Camsell

1 change in our lives in the north. Some have been good  
2 and others not so good for the people. I don't intend  
3 to go into detail on these matters, since it is history  
4 and cannot be changed. But I'd like to say that I,  
5 as a native of this country, have seen the rapid  
6 development of this area by the southern immigrants  
7 to the Northwest Territories, and the rules and  
8 regulations of the whites south continually encroaching  
9 on the life of the native community.

10 This has caused a breakdown  
11 in the social fabric of the native people under the  
12 presently relatively rapid development. But under  
13 the impact of the pipeline development it is highly  
14 unlikely that the majority will be able to cope as  
15 an community group that is their future is destroyed  
16 as we know it now.

17 We know from past experience  
18 that development companies don't come to our land  
19 for our benefit. They are here solely for their own  
20 profit, and the advantage to natives and northerners  
21 in general will only benefit by the development at all  
22 if at all, as a side issue. The main thing that the  
23 pipeline companies only use native and northern help  
24 is, as a P.R. measure, and public relations measure,  
25 and northern people, especially natives, will have a  
26 very minor role to play in the development.

27 The country and its people  
28 will be changed. The resources will be removed as  
29 quickly as possible without any consideration for the  
30 northern people. One thing I find strange is that the



T. Camsell

1 government seems unable to benefit from past mistakes.  
2 This Territory, the only frontier left in Canada,  
3 should be preserved and the rapid development should  
4 be controlled to ensure that the land would not be  
5 damaged and the people not destroyed. The mistakes  
6 that have been made in the past should not be repeated.  
7 The people do not benefit, only the outside companies.

8 As I look into the future I  
9 see that development cannot be stopped, so it has to  
10 be controlled to ensure that the people of this Terri-  
11 tory are not destroyed so its resources can be exploited.

12 In conclusion, I feel that  
13 the government has been acting as an agent, not for  
14 the people but for the Arctic Gas consortium and I  
15 see little change in their attitude up to now. It is  
16 time we as northerners recognized the Arctic Gas  
17 proposal for what it is, another northern rip-off.  
18 I feel that under conditions like this the rapid  
19 development and exploitation of our land and people  
20 can only result in a destruction of the way of life  
21 of the people.

22 Thank you.

23 THE COMMISSIONER: Thank you  
24 very much, Mr. Camsell.

25 (WITNESS ASIDE)

26 THE COMMISSIONER: I wonder,  
27 Mr. Camsell, would you mind handing your written  
28 script into the Secretary of the Inquiry, please?

29 (SUBMISSION OF T. CAMSELL MARKED EXHIBIT C-15)

30 THE COMMISSIONER: Carry on,



D. Sabourine

1 chief, if you would.

2 THE INTERPRETER: There is  
3 this man came to the table here and he didn't make it  
4 to the meeting yesterday, but he is available at the  
5 meeting today, so he's one of the older guys from Hay  
6 River, and his name is Dean Sabourin and he wants  
7 to say a few things. That's why he came up.

8 THE COMMISSIONER: Fine.

9 THE INTERPRETER: To do some  
10 talking.

11 THE COMMISSIONER: We'll  
12 just swear you in, sir.

13  
14 DEAN SABOURINE, sworn:

15 THE INTERPRETER: He says he  
16 just wanted you to hear what he thinks about this  
17 pipeline that's going to go through. He's going to  
18 speak on what he think about it.

19 Yes, he says the way he  
20 thinks for his part, he says, it might take about  
21 five, maybe more than five years to put the pipeline  
22 through, but he says how do I know I'm going to be  
23 still here amongst my people when it does get through?  
24 He says he might be gone by then, he says, he doesn't  
25 know. Yes, he says the reason why he doesn't want  
26 the pipeline to go through, if they want to start  
27 putting the pipeline through, he says once they finish  
28 it's going to be trouble at the end when they finish  
29 putting the pipeline, he says there's going to be  
30 trouble.





D. Sabourine

1 Yes, he says us native  
2 people, we're brought up poor in this country, he  
3 says. Now if the pipeline comes through, he says,  
4 we're going to be worse than what we are now.

5 He says even I see no oil  
6 by myself, but I don't want the pipeline to go through  
7 but he says I know that they're going to go through  
8 with the pipeline. Yes, he says, because us native  
9 people are not as many as white people, he says,  
10 there is more white people than us native people,  
11 he says. Seems to me, he says, we haven't got no  
12 power against them. But he says what could I do?

13 Yes, he says he started  
14 receiving his old age pension now, he says he was born  
15 in 1908. Yes, he says ever since he remember, he  
16 had a tough time in those days. He says when they  
17 had the big flu in 1928, he says that's when he lost  
18 his -- in 1919, that's when he lost his mom and dad,  
19 when they had a big flu went through in this north.

20 He says when mom and dad  
21 passed away, he says, I was the oldest and I didn't  
22 have no money and I didn't have nothing, and I had  
23 five others beside me to look after, he said.

24 He says the only way that  
25 he brought the other five up beside him, he says he's  
26 got to do the hunting in the bush and he's got to  
27 do trapping, and he really work hard to bring the  
28 others up beside him.

29 He says when the flu went  
30 through that time when he lost his mom and dad in that



D. Sabourine

1 flu, he says he didn't own a boat, he didn't even have  
2 a dog team or he didn't have nothing. He really got  
3 to work hard for five years before he got all what  
4 he want.

5 Yes, he says they really work  
6 hard for themselves in olden days, as far as he can  
7 remember back, he says these people, he says, they  
8 work hard and he work hard for himself; but he says  
9 ever since the pipeline start coming in the north,  
10 and he says just like getting us down all the time,  
11 we're not making no headway but he says seems to me  
12 like we're going backwards instead of going forward,  
13 he says we're going backwards.

14 Well, he says he start fishing  
15 in about -- and he even fished for 18 years on this  
16 lake, but he never made nothing. He says he really  
17 work hard to try and make a living out of the land,  
18 he says. He says the way I used to work for myself,  
19 he says, I really work hard for myself, that's the  
20 reason I don't want this pipeline to go through, he  
21 says, I'm against it.

22 He says I'm not talking  
23 about myself or what kind of a life I had, he says.  
24 Everybody knows me and I know everybody, how they try  
25 and help themselves up till today. He says the  
26 way he's listened to the news on C.B.C., he hear all  
27 the news and he know what the people think down north,  
28 and around the Great Slave Lake. He says he wouldn't  
29 give them O.K. to let the pipeline through himself.

30 He says he know what's going



D. Sabourine

1 to happen if they ever let the pipeline through, he  
2 says what kind of trouble are we going to have, he  
3 says, I know it because if they ever done it in five  
4 years I know what kind of people they're going to face  
5 after the pipeline go through.

6 He says he's got -- yes,  
7 he says what he's worrying about now, he says, if  
8 they ever run the pipeline under-water, if anything  
9 happens, if the pipeline bust, he says, there's going  
10 to be a lot of people suffering down the Mackenzie.

11 Not only under-water, but  
12 he says they're running this under-ground. He says  
13 what if the pipeline ever -- if it happened to bust,  
14 he says, the water would be polluted, it won't be  
15 fit to drink no more, and he says they're going to  
16 make a lot of people suffering.

17 It's not only the human  
18 beings will suffer, but he says he's wondering about  
19 what they're going to lose from the land. All the  
20 animals would be killed and he said there wouldn't be  
21 any more to hunt in the bush, and there's going to be  
22 trouble, there's going to be a hardship for the people,  
23 and that's what he's afraid of.

24 Yes, he says that's all he's  
25 going to tell you, that's what was on his mind and  
26 that's why he brought it up to you, and he says that's  
27 all he's going to tell you.

28 THE COMMISSIONER: Thank you  
29 very much, sir.

30 (WITNESS ASIDE)





Chief T. Sonfere

CHIEF TOM SONFERE , resumed:

THE INTERPRETER: Yes, he said he was real happy when he sat in the meeting here yesterday because he had his three council with him yesterday. But he said the other council he's employed with N.T. so he told him last night he wouldn't be here at the meeting with him this morning. He said it's all right, I still got the other two with me and all that we told you, we'll go and tell the other council, so it doesn't matter. Even though he's not here we can still go on without him.

He said he'd like to speak to you about how they started this and how they're trying to work for the people. He said he's going to let you know.

Yes, he says you sat here with us yesterday and you heard some other older people talk to you about what kind of a life they had when they were brought up in this country, and you heard some more this morning, he says. Whatever they told you, he says, they really mean it.

Last evening, he said he was sitting in here and listened to those people talking, he says they remind him of the older people that they used to live amongst here in Hay River. He says those people might as well tell you the truth, he says, they were kind of dangerous to do the talking. He says that's the kind of people that he used to be.

Yes, he says, <sup>the way</sup> our old parents brought us up, he says, we know how they taught us and



Chief T. Sonfere

1        how they treat us, and we wasn't the boss of ourself  
2        when they brought us up. Yes, he says, when the old  
3        parents brought them up, he says, they taught him  
4        how to become a strong man and how to hunt off the  
5        land. They taught him how to keep himself off the  
6        land, that's the way they were taught. He says when  
7        the older people start talking about the other older  
8        people, he says that's just the way they were brought  
9        up, and not just the way they were taught. That's  
10       what they were talking about.

11                                In them days he says those  
12       older people, they wouldn't let you sleep more than  
13       if the sun's coming out, he says, they never see you  
14       in bed. They never used to let them drink as much  
15       water as they wanted to drink, he says they even  
16       watch that. He says even sometimes they have to  
17       start crawling ahead of the dogs in deep snow, some-  
18       times without breakfast, till about noon, and then  
19       they stop at noon, they used to melt their water  
20       sometimes in frying pan, and you can't even drink as  
21       much water as you have in frying pan. He says that's  
22       the way we were taught.

23                                They used to give you a  
24       little bit of water and a little bit of tea, and they  
25       give you something to eat, and that's the only time  
26       you drink water. I was so hungry that when you see  
27       old people, your father roasting a rabbit beside  
28       open fires, that sometimes you wish you could eat the  
29       whole thing, but they wouldn't give you the whole  
30       thing. You just got to eat the piece they give you,



Chief T. Sonfere

1 he says that's what you used to eat.

2 Those older people, they  
3 used to be just like an animal. They used to be like  
4 a wild animal, how they used to live in the bushes.  
5 That's how the older people used to be like.

6 He says not only in Hay River  
7 but when you were travelling, he says, you must have  
8 met  
9 /a lot of older people in different settlements. He  
10 says whenever you see older people, he says, that's  
11 the way they used to be like, he says. Them days they  
12 used to mostly travel in the bush all the time. He  
13 said if a woman happened to have a baby, well, he  
14 said they never used to look for a hospital. He  
15 says they just used to --they'd just stop and let  
16 the woman have the baby, and in about three days'  
17 time they got to start travelling. She's walking, the  
18 kid is smart enough to know what's going on.

19 Yes, he says in them days  
20 these older women, when a woman is going to have a  
21 baby, he says they were just like a doctor for those  
22 kind of jobs they can do. Yes, he said that's why  
23 every time you see older people like that, he says  
24 you can't just look at them and you can't think it's  
25 nothing, because he was a top man one time and he  
26 still is, even though he's old, but he maybe still are.

27 He says<sup>if</sup> they never looked  
28 after their own land them days, he says, maybe what  
29 we're talking about today wouldn't look so good.  
30 They must of took good care of their land, that's why  
this land still look the same what it used to look





Chief T. Sonfere~

1 before, it still look the same today because they  
2 must have took good care of it and they looked after  
3 it. They looked after it real good.

4 That's all he's going to tell  
5 you about that, but he's going to bring something up  
6 to you again about how the people used to live before  
7 the white man came, and after the white man came,  
8 well things looks different, everything's changing  
9 now, he says. I'm going to tell you a few things  
10 about that.

11 He says none of them ever  
12 been to Ottawa before, but he had his three council  
13 and himself went to Ottawa and they seen what kind  
14 of a place was out there.

15 They had a meeting with the  
16 Indian Affairs out there about the housing and every-  
17 thing, what they thought, that's why they had a meeting  
18 with them. That time when they had a meeting out  
19 there, he says he told them what the Indians used to  
20 be like before the white man came, he says. He used  
21 to remember by the time you leave the point down here,  
22 he says, in about -- when you travel up the river  
23 about two hours, you're pretty sure to get a moose  
24 in about two hours.

25 Look at it today, he says.  
26 If we try to go in the bush and kill something, he  
27 says, it's pretty hard for us to find because there  
28 are too many roads going different directions,  
29 there's too many people around, he says. It's pretty  
30 hard for us to kill anything. We have to go quite a



Chief T. Sonfere

1 ways to get what we want off our land. Yes, even some  
2 people complaining about the fish they're catching  
3 in this river because every time they go and pull  
4 their net, when they want to have a feed of fish it  
5 always taste fuel.

6 Yes, he says, that's why  
7 he spoke up about welfare yesterday. He says while  
8 he was sitting in here listening to the other people  
9 talking, he says, they're afraid about this machine  
10 running over in the bush when the pipeline start,  
11 there will be all kinds of machines running and it's  
12 going to make an awful noise and they're going to  
13 scare all the animals away, and then if they haven't  
14 got anything to go for in the bush they couldn't  
15 kill nothing in a short distance, he says. Then they  
16 got to go to the welfare and ask welfare to get what  
17 they want. By rights they should get what they want  
18 off welfare because they can't make their living off  
19 the land no more because everything is scared away.

20 They have to go in the bush  
21 and do the hunting, they got to go quite a ways and  
22 they got to get out quite a distance before they can  
23 get anything they want. He says we can't take all  
24 our people where there is better living off the land  
25 because some of them, they're not well and they just  
26 couldn't leave, council we just couldn't help them  
27 in no other way <sup>to</sup> make a living off the land.

28 He says even though those  
29 older people, they're getting the old age pension,  
30 and what if it's about three weeks before he gets



Chief T. Sonfere

1 his old age pension if they have nothing to eat at  
2 their house and all their animals were scared away  
3 from around their hunting ground he says, you just  
4 can't leave them that way. Something has got to be  
5 done for them. He says that's how far he's going to  
6 go on that but he's going to explain a few things  
7 about this reserve they got in Hay River, why they  
8 got ahold of that land for themselves, and he's going  
9 to explain a few things to you on that.

10 Yes, he says he's going to  
11 tell you, he's been watching how things changing,  
12 gradually the things are changing different way all  
13 the time, so when they elect <sup>these three</sup> new council, well the  
14 chief himself has been on the council since before;  
15 now they elect him as the chief for them and that's  
16 when the whole four of them start working together.

17 When they sat down between  
18 themselves, well these other three new council and  
19 the chief himself, they sat down, it just like they  
20 don't know where to begin to do the work for their  
21 own people. It's just like they don't know where to  
22 start. But they done some travelling around, too,  
23 and they talked to different chiefs from different  
24 settlements, and they watch how the other chiefs done  
25 their job for their people, and that's how they started.

26 Yes, he says right from the  
27 beginning of when they started working for their  
28 people, he says just like they had nothing; but now  
29 their band is standing behind them and helping them,  
30 and they're all starting working together and now they





Chief T. Sonfere

1 see little different again. Yes, he says that's how  
2 come they got ahold of this land they got on this  
3 side, for the Indians. They know what's happening  
4 and if all their animals chased away from around  
5 our hunting ground,<sup>but</sup>nobody is going to chase them  
6 away from this place where they're living now. That's  
7 why they got ahold of that land to hang onto it for  
8 the whole band.

9 Yes he says, there's no  
10 gold or nothing in this reserve, but if all our animals  
11 are chased away from us and we couldn't go out in the  
12 bush, even though we go out hunting we couldn't get  
13 nothing. He said for one purpose we got ahold of  
14 this land, because there is valuable timbers on it,  
15 and if anybody wants to build a house, well they  
16 don't have to go very far to cut logs, and for those  
17 things they got ahold of this land.

18 Yes, he says, not because  
19 they're against any organization, he says, they're not  
20 against brotherhood or any organization, but they just  
21 trying to do something for themselves, that's what  
22 they got ahold of this land for.

23 If they never got ahold of  
24 the land on this side, he said we would have been  
25 chased off and this land would have been taken away  
26 from us. That's the reason we got ahold of it.

27 People living on this side,  
28 he says, wherever they want to stay, whatever they want  
29 to do on this side, he says, all they got to go to  
30 the council and tell them what they're going to do



Chief T. Sonfere

1 and they can go ahead and do what they want on this  
2 side, he says, that's how come we got this reserve on  
3 this side, just for the native people.

4 Yes, he said there is no  
5 fur or nothing on the land that we've got ahold of,  
6 but if anybody wants to put up a teepee, he says it's  
7 going to take quite a few teepees before they can  
8 cover up this reserve. That's what we got ahold of.

9 Yes, and the way this  
10 Brotherhood is fighting for these land claim, he  
11 says, if they settle everything and if we still could  
12 get another about 100 miles square land, we going to  
13 get ahold of it, and whatever there for us, he says  
14 we're going to get ahold of it.

15 Even when we got ahold of  
16 this land, he says, nobody is going to take it away  
17 from us, he says. Same as our trapping area, he says,  
18 wherever we got our trapping areas he says that's  
19 going to be looked after for us because we can trap  
20 there anytime we want and we can go out hunting anytime  
21 we want, and it's going to stay there for us.

22 Not for money we got ahold  
23 of this land, he says, no, not for anything like that.  
24 Because what money they get from the government  
25 to help their people with, he says some people have  
26 poor houses, if they want to get a new house, he says  
27 that's the way they're going to help their people,  
28 that's why they got it.

29 Yes, he says for one reason  
30 they got ahold of this land because they were afraid



Chief T. Sonfere

1 of these Town Council and the mayor, and he says,  
2 look at the N.T. across there, he says, they got all  
3 kinds of machines and they're just about ready to  
4 come across and take our land away from us, that's the  
5 reason we got it. We got ahold of a piece of land for  
6 ourselves and we're going to hang onto it.

7 Yes, he says, if they never  
8 ever got ahold of that land, he says, all they would  
9 have done is wrote out to Ottawa, and as long as  
10 Ottawa gave them O.K., leaving us native people sitting  
11 over -- staying over here. We tell them, "No," but  
12 they're going to go ahead and take it away from us,  
13 that's why we wanted to protect our land, that's why  
14 we took it.

15 Or if they want to say  
16 anything about the land, he says, they got to come  
17 to the council and the chief before they can do  
18 anything. So that's all he's going to tell you.

19 He's real glad to speak to  
20 you, that's all he's going to tell you.

21 Yes, he says that's all he  
22 was going to tell you, but council talked to him  
23 about a few things more so he's going to bring some  
24 more things up.

25 Yes, he says he's going to  
26 talk about his land and he's going to bring up a  
27 few more things because the other council brought it  
28 up to ask him, and he says what they did to get ahold  
29 of the land for their own people, he says they look  
30 around it all over and we were just about ready to be





Chief T. Sonfere

1 chased off our land, that's the reason we got ahold  
2 of it. He says after we found out what's been going  
3 on behind our backs and we wondered what's going to  
4 take place, that's the reason we got ahold of reserve  
5 for our people.

6 Yes, he says, outside of  
7 this village here, he says, even the town put the  
8 boundary right across it. He said the people didn't  
9 even know about it when they put the boundary right  
10 across there. He says when they looked around like  
11 this, he says, they got fairly good-sized timber up  
12 here, not too far, about Mile 7 he says. After that  
13 he says we might have to go about 75 miles before  
14 we find another timber like that. He says that's  
15 the reason they got ahold of it.

16 But he says after what  
17 town tried to do behind our backs, he says, we're  
18 not against them just on account of that, he says,  
19 we're still going to be friends with them and they're  
20 going to be friends with us. He says we're not against  
21 them for what they did to us.

22 Now he says we haven't even  
23 got a machine to work with right now. Yeah, but he  
24 says they haven't got no machine to work any kind of  
25 a job on this side, but when they go to their depart-  
26 ment he says if they ask them for any funds, well  
27 they get some money off them and they can hire any  
28 machine they want from across the river and they  
29 could help them on this side with it.

30 That's the way they're going



Chief T. Sonfere

1 to keep on working for themselves because they haven't  
2 got no machines, they've got to hire somebody from  
3 across with a machine to come across and do a job  
4 for them. He says it's going to be like that for a  
5 while.

6 So the way they're feeling,  
7 the way they're doing their job for their people they  
8 just wish that one of these days they'll set up -- they'll  
9 give them a time and a day so that the mayor and his  
10 Town Councillors could come across and sit down with  
11 the people on this side to talk to them about a few  
12 things.

13 He says we can't set the  
14 time yet because things takes time and everything takes  
15 time. Once you start doing something, he says, you  
16 don't do it right away, it takes quite a while before  
17 you do it. So he says for his own part, the way he  
18 look at the white people, he says the native and the  
19 white people are getting along real well in Hay River.  
20 Nobody is against nobody, even the white man not  
21 against the Indian, and the Indians not against white  
22 people and he figures that everybody is getting along  
23 real well.

24 He says he's really happy for  
25 each one of you came out to visit us people on this  
26 side, and you sat down with us. He says I wish you  
27 luck to get back to the place where each one of you  
28 come from. He says I wish you a very safe trip back  
29 home.

30 THE COMMISSIONER: Well, thank



Chief T. Sonfere.

1 you very much, Chief Sonfrere, and I want to thank  
2 the members of your council as well for coming here,  
3 and the people who live here in the village for coming,  
4 and I want you to know that I will be bearing in  
5 mind all that you have said.

6 (WITNESS ASIDE)

7 THE COMMISSIONER: I will  
8 adjourn the hearing then in Hay River now, and we will  
9 recommence -- that is the people who came here with  
10 me -- will recommence the hearings in Yellowknife on  
11 Monday at one o'clock. So thank you again, chief, and  
12 the members of the council, and the people in the  
13 village for coming because I realize you know that I  
14 was up north before I came here.

15 I'm going back to the Central  
16 Mackenzie in the middle of June to Fort Franklin and  
17 Fort Norman to hear what people have to say there, and  
18 I hope that you will remember that if there is anything  
19 else you want to say to me that you will feel free to  
20 write to me at Yellowknife, and if it should happen  
21 that there is something else you want to bring up with  
22 me personally, you should let Mr. Jackson know, of  
23 my staff, and he will arrange for the chief to come  
24 to Yellowknife, if that's what the people here wish.

25 So thank you again and I hope  
26 to see you all again.

27 (PROCEEDINGS ADJOURNED TO JUNE 23, 1975)  
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MACKENZIE VALLEY PIPELINE INQUIRY

Government  
Publication

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Franklin, N.W.T.

June 24, 1975

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PROCEEDINGS AT COMMUNITY HEARINGS

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Fort Franklin and

Fort Norman

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Professor M. Jackson

Mackenzie Valley Pipeline  
Inquiry

Darryl Carter

Canadian Arctic Gas

Glen W. Bell

N.W.T. Indian Brotherhood  
and Metes Association of  
the N.W.T.

Mr. Elwood

Foothills Pipelines Ltd.





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Fort Franklin, N.W.T.

June 24, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: I will call our meeting to order this afternoon. My name is Judge Berger and I am holding an Inquiry to consider what the impact will be of the pipeline that Arctic Gas wants to build to bring natural gas from the arctic to southern markets.

Representatives of the pipeline companies are here to day, I invited them to come, to answer any questions that you want to ask them about the way in which they intend to go about building this pipeline, if they are allowed to build it. I have been holding formal hearings at Yellowknife. There we have been examining the many studies and reports that have been prepared by the government, by the industry, and by the participants. And there we are providing an opportunity to hear all of the evidence, the opinions and the arguments of everybody concerned.

But the community hearings where we shall hear from the people who live in the north, are just as important as the formal hearings in Yellowknife. I am holding hearings in every community in the Mackenzie Valley, the Mackenzie Delta, and the Northern Yukon, likely to be affected by the pipeline.

To enable the people in the cities and towns, the settlements and the villages in the Mackenzie Valley, the Delta and the Yukon, to know



1 what is being said in Yellowknife at the formal hearings,  
2 summaries of the evidence given there are being broad-  
3 cast on a regular basis to all of the communities, in  
4 English and the native languages.

5 I want to hear from the native  
6 people and the white people, from the old people and the  
7 young people.

8 The CBC broadcasting team and  
9 representatives of the newspapers are here today, so  
10 that people in the north and throughout Canada will  
11 know what you, the people of Fort Franklin, have to  
12 say about this proposal to build a pipeline.

13 The proposed pipeline is not  
14 to be considered in isolation. The pipeline guidelines  
15 laid down by the government of Canada require an exam-  
16 ination of the proposed pipeline, in the light of all  
17 that it may bring with it.

18 So today, I want you to feel  
19 free to tell me whatever you want to tell me about what  
20 you think about this proposal to build a pipeline.

21 When you make your statement,  
22 you can stand, or be seated, whatever suits you. There  
23 will be no cross-examination. Nobody will be allowed  
24 to ask you any questions. But, before you make your  
25 statement, I will ask you to be sworn or to affirm,  
26 because I think these hearings in the communities are  
27 just as important as the formal hearings in Yellowknife.  
28 And there, the witnesses are sworn.

29 I want you, the people who  
30 live here, who make the North your home, to tell me what





1 you would say to the government of Canada, if you could  
2 tell them what was in your minds. I want to hear  
3 from anyone who wishes to speak, because you have the  
4 right to speak, to tell me what you think this proposed  
5 pipeline will mean to you, to your family, and to your  
6 life. I am here to listen to you.

7 I think we should begin by  
8 having the Secretary of the Inquiry, Miss Hutchison,  
9 swear the Interpreter.

10 INTERPRETER PHOEBE TATTI: SWORN.  
(INTERPRETER READS THE REMARKS

11 OF THE HONOURABLE MR. JUSTICE THOMAS R. BERGER IN  
12 NATIVE LANGUAGE.)

13 THE COMMISSIONER: Before we  
14 start, Mr. Gamble, there is--the gentleman next to you,  
15 sitting in the chair that is, I think is obstructing  
16 people coming in. Maybe we could rearrange those  
17 chairs a bit. And perhaps invite the people out in the  
18 hallway to come in and take a seat before we start.

19 Maybe you would give them a  
20 hand coming in, Mr. Gamble?

21 Well, Chief Kodakin, I am most anxious to hear  
22 from you and members of the Band Council, so whenever  
23 you would like to begin, please go right ahead.

24 CHIEF GEORGE KODAKIN: The  
25 last time we saw you was last summer when you came out to  
26 the caribou hunting with them, and that you had a meeting  
27 in the big boat, the Chinook. And that you stayed with  
28 them for about two hours. And that they were given a  
29 second chance to meet you again and they are sort of  
30 giving you a welcoming to the community.



G. Kodakin

1 He says that he had a meeting  
2 with you in Ottawa, about the pipeline. And he says  
3 that whatever he said to you there, that the statements  
4 he made still stands today. That, before any major  
5 development as the pipeline goes through, they want the  
6 land settlement first. And that because the land is  
7 more important to them than anything else. And that is,  
8 that is what is their way of life and stuff like that.

9 So they feel that the land is  
10 more important to them than anything else.

11 He told you in Ottawa--well,  
12 I am not sure what he told you in Ottawa, but I guess  
13 between you two, you would know. So he says that  
14 whatever I told you in Ottawa, he says, I still stand  
15 on what I said there.

16 And he says that in 1921, at  
17 the Treaty, the Government people brought some money,  
18 I guess that's Treaty money, and he says that, at the  
19 same time, they made a law for the Native people and  
20 themselves. Until today, the Native people still stand  
21 by that law. And the law that the government made for  
22 the whole people was that as long as the sun rises and  
23 the river flows, I guess you know that, those two  
24 statements very well.

25 He is saying that the law that  
26 the Government made, it still stands for the native  
27 people. But it seems to him that the Government who  
28 made the law hasn't kept that law. But he is trying to  
29 point out is that the Government made a law which it broke,  
30 not knowing that today they would discuss the land



1 and take it away.

2 That whatever he told you in  
3 Ottawa, that there will--have the land settlement first  
4 before any major development. There will be no pipeline  
5 until the land settlement. And there will be no dam  
6 built until the land settlement.

7 What he says right now is sort  
8 of the ending of his introductory speech. He wants  
9 Joe Naedzo to be the next witness after I read my report.

10 THE INTERPRETER: He said that  
11 statements made by Consultants for the Arctic Gas.  
12 The Gemini North Report.

13 "Fort Franklin, a cemetery  
14 with lights, reports one native resident, "  
15 these are sort of some of the statements by the Gemini  
16 North Report.

17 THE COMMISSIONER: This is  
18 your report?

19 THE INTERPRETER: No, it isn't.

20 THE COMMISSIONER: Excuse me,  
21 you are telling me about statements made in the Gemini  
22 Report, prepared for Arctic Gas?

23 THE INTERPRETER: Yes.

24 THE COMMISSIONER: I see,  
25 go ahead.

26 THE INTERPRETER: So we are  
27 just taking some things that they set down. "The  
28 value of Big Game Resources for the whole of 1972--"

29 THE COMMISSIONER: Excuse me,  
30 Could you just start over? Can everybody hear?





1 A bit difficulty in hearing?  
2 Maybe we--we'll just take a moment now, before we really  
3 get under way here. I was thinking, could you--why  
4 don't you sit around beside there?

5 THE INTERPRETER: By the stand?

6 THE COMMISSIONER: Yes, and it  
7 would make a little easier for you. And you could have  
8 that microphone right by you.

9 THE INTERPRETER: Is that good  
10 enough?

11 THE COMMISSIONER: You want that  
12 microphone a little closer?

13 Well, if anybody can't hear,  
14 you just speak up and we have got lots of time. We  
15 are not going anyplace. We will just stop for a minute  
16 and make sure that everybody can hear what is being  
17 said. Well, you must start over then.

18 (SUBMISSION OF BAND COUNCIL READ BY INTERPRETER)

19 THE INTERPRETER: These are  
20 some of the statements made by Consultants for the  
21 Arctic Gas. Gemini North.

22 "Fort Franklin, a cemetery  
23 with lights, reports one native resident." Do  
24 I translate that into---?

25 THE COMMISSIONER: I guess you  
26 had better.

27 A "Value of big game  
28 resources for the whole of 1972 was \$3,238. About the  
29 Hamlet Council, Council is Native and by some criteria  
30 unsophisticated. However, the fact that Fort Franklin



1 is a hamlet indicates a level of political maturity.  
2 (Interprets.) About Great Bear River Dam, they do men-  
3 tion them. (Interprets.) About living off of the land,  
4 only 96 people in the MacKenzie Valley live off of the  
5 land full time. Gas Consultant, Van Ginkle says only  
6 84 people live off of the land. You see, they were  
7 only in Franklin two days.

8 Number 7, they concluded that  
9 Franklin has no economic base. Arctic Gas also says,  
10 most younger people are not interested in attempting to  
11 earn a living through practicing the traditional pursuits.  
12 The commitment of the younger people to the life in  
13 the settlement is less marked than that of the older  
14 people, resulting in a greater, potential labour mobility.

15 Number 2, traditional pursuits  
16 as a source of income, are engaging a decreasing propor-  
17 tion of the attention of the Native people in the studied  
18 region."

19 The Councillors wanted me to  
20 read that, so I think the next witness is Joe Naedzo  
21 and the general statments on the importance of the land.

22 JOE NAEDZO: Sworn.

23 A (Interpretation) He  
24 says that when you are talking about land, I think he  
25 is stating the sentence directly to you, that it is  
26 very, you know, it is very important and it is really  
27 good that you are going to listen to them.

28 It is very important to them,  
29 and that when they say that they are going to--like,  
30 defend themselves or put out statements to defend their



1 land, he says it is really good too.

2 Our ancestors in the past have  
3 really taught us how to live off of the land, and they  
4 lived very well. And he says that, we are still carrying  
5 on those traditions today.

6 In the old days, too, the  
7 government wasn't there so there was no rations. The  
8 government didn't help with the rations, and old-age  
9 pension. And other government activities.

10 With living in the traditional  
11 ways, getting their own animals to survive he says, they  
12 really led a good life. And they sort of governed them-  
13 selves in that way.

14 He says that also, the older  
15 people, the ancestors, taught the younger people the  
16 traditional way of life. Like, they taught them all of  
17 the things that are important to them. And that tradi-  
18 tion is still existing and it is still practiced. And  
19 even today they still hang on to what they have been  
20 taught. They are still carrying on.

21 He says that one of the things  
22 that the old people always taught the younger people is  
23 that you must always keep your food good. If you treat  
24 your food good, the food in return will treat you good.  
25 And we have always kept this amongst us, so that it  
26 always holds like that. And they want them to teach  
27 their children the same thing, so that this carries on.

28 When they refer to food, what  
29 does it mean to you? When they refer to food, it means  
30 the land.





1                    Whatever the animals eat, the  
2 brushes, the bushes, the mud, anything that the animal  
3 eats, they themselves eat of it too. Like it is sort  
4 of a cycle.

5                    When they asked us, some of  
6 the advice that they gave the younger people was that  
7 you must always keep your food good. Protect it from  
8 any fires that might occur. Because the fires destroys  
9 the food for the animal, and therefore you wouldn't have  
10 any animals to feed off.

11                   The ancestors have always  
12 given us advice of how to survive, how to maintain sort  
13 of a leveling off of survival. And he says that they  
14 also told us that -- he says that the way of life before  
15 has no comparison in the life today, because of the change.

16                   And he says that he and a lot  
17 of his people know the cost of this change.

18                   The ancestors have told us that  
19 when you are taking care of your food, your food will  
20 in turn take care of you. And this is that--they have  
21 always hung onto this statement. And he says that--

22                   And he says they are the owners  
23 of the land and that what they decide should happen on  
24 the land, should be the statement. Not anybody else  
25 coming in to say that this is what is going to happen  
26 on your land.

27                   In 1921, the Treaty, the Indian  
28 people's way of life, has sort of had a downfall. And  
29 he says that this can not continue on. They must  
30 defend themselves. And I think he is taking the oppor-



1 tunity to say that this is the time to say the things  
2 that they feel.

3 In 1921, the older people had  
4 really talked really good for us. And they also said  
5 during the Treaty time that the white people probably  
6 want to control everything when they gave out the money  
7 and stuff like that. So they refused the Treaty money  
8 then.

9 He said the meeting continued  
10 on at Treaty for three or four days. And the government  
11 representatives were still getting nowhere. So they  
12 had a little meeting with the Bishop. I think you  
13 know who, which Bishop they are referring to? The  
14 Bishop was Bishop Brenand? I am not really sure but  
15 there was a Bishop involved in the Treaty.

16 And he says that so they  
17 consulted with the Bishop, so that the Bishop in turn  
18 told them that whatever they're saying is really true.  
19 And plus, you know that it will sort of make life easier  
20 and better for you. If you agree to take the money.

21 So they themselves, the Indian  
22 people, had refused for three or four days to have any-  
23 thing to do with it. Because they thought that it in-  
24 volved more than just what they, the government said  
25 that it involved.

26 So the white people concluded  
27 that--making a law for themsleves that as long as the  
28 MacKenzie River flows in one direction, that the sun  
29 rises and sets, we will not bother you about your land  
30 or the animals. We will have absolutely nothing to do



1 with it.

2 The ways of life in those  
3 days have really changed, he says. Because there is  
4 highways now. There is poisoning, the governments  
5 puts some poisoning on the land. And there is fires,  
6 a lot more fires than there ever have been in the old  
7 days.

8 And these sort of cause the  
9 shortage of animals. And he says that they are not par-  
10 ticularly pleased with what is happening today.

11 Since the beginning of, you  
12 know, the introducing of the pipeline, since the people  
13 started talking about it, a lot of the oil companies have  
14 been making roads all over the place he says. And they  
15 haven't said anything about that.

16 But he says that, in making  
17 those roads, I guess there is a lot of gas just left on  
18 the roads and stuff like that. And that caused this  
19 year---a moose was shot and usually when a moose is  
20 shot, they distribute the meat amongst the community.

21 And the meat caused a lot of  
22 sickness. And there was one--it was one of those seis-  
23 mic lines. And also, Alfred Tanitan was on the  
24 seismic line and saw a beaver there. But the beaver  
25 was so sick that they had to kill it. And he says that  
26 these are some of the causes of the pipeline.

27 Not necessarily pipeline, but  
28 some of the gas that are just left behind from the  
29 seismic crews. He says that this is all he is going to  
30 make on the statement. But he says that later on you





1 will probably hear more from him.

2 THE COMMISSIONER: Thank you,  
3 sir.

4 THE INTERPRETER: There is some  
5 confusion as to what is happening next. So I think  
6 Joe Naedzo is going to continue on to tell you about  
7 hunting. And then there is going to be a woman up here  
8 to tell you their version of what hunting is.

9 THE COMMISSIONER: Fine.

10 JOE NAEDZO: (Interpretation)  
11 The old days have survived just by hunting and fishing  
12 along.

13 And then since the White Man  
14 came, there was the introduction of trapping. So that  
15 today we have hunting and fishing and trapping.

16 In the olden days, they used  
17 to go caribou hunting and sometimes they used to catch  
18 moose on the way. But he says that it hasn't been,  
19 the land hasn't been that good to them lately. He says  
20 that they have to travel a distance of 5 to sometimes  
21 over 10 days. And sometimes they come back with nothing.

22 And he says that, even today  
23 we still go caribou hunting and stuff like that, to  
24 feed themselves.

25 He says that at one time he  
26 had to travel 140 to 150 miles with a dog team. And it  
27 was 40 to 50 below. He says he got--and that was without  
28 a tent. He says he got 12 caribou and brought back  
29 8 in the sled. He says--and a lot of people here ate  
30 from him. He says that is how we sort of carried on,



1 you know, each day like that.

2 The report made by Gemini  
3 North, about people not using very much of the land,--

4 THE COMMISSIONER: Excuse me,  
5 well, what?

6 THE INTERPRETER: Well, he is  
7 referring---everybody here tries to, you know, he says,  
8 like everybody, meaning all sorts of people. Sort of  
9 likes to survive. He says that he is referring to  
10 that map there, that map is where he travels, all over  
11 where he travels.

12 He says that woman that made  
13 the report, on Gemini North, probably didn't even go,  
14 you know, a couple of yards into the bush to make that  
15 kind of a report. He says when they talk about something  
16 like that, about their way of life, it's the truth because  
17 they have experienced it.

18 And that he says--

19 THE COMMISSIONER: This map  
20 represents the--

21 THE INTERPRETER: Those indi-  
22 viduals. And he says that after traveling that far of  
23 a distance and after doing all of the things that he  
24 has done throughout his life, today he doesn't have  
25 10 pounds of food put together in his house. And he  
26 has no--one cent to his name. But that is the way of  
27 survival amongst the native people.

28 JOE NAEDZO: (Interpretation.)  
29 He says that since all kind of oil company works around  
30 there, there is a scarcity of animals. And he says that,



1 you know, before they could just go, you know, 3, 4  
2 miles just like that, to go hunting, they would get  
3 something.

4 And he says now , you can go  
5 for, you know, 5 to 10 miles and not getting anything.

6 At one point the government  
7 had placed poisons all over--saying that it was for  
8 the wolves and stuff like that. And he says that that  
9 year they went spring hunting and he mentions old Bayah  
10 and Isadore Yukon as his companions.

11 They went trapping and he says  
12 that there was--they went, they came upon a little  
13 lake. And it was in the springtime, so the lake was  
14 still covered with ice. But there was, you know, about  
15 40 yards around the ice where it has melted, like it  
16 is today out there. And he says that there--when they  
17 came to that little lake, there was thousands and  
18 thousands of white fish, all dead.

19 And he says that he feels that  
20 this is the work of the government people, you know.  
21 Placing poisons all over the place, plus there was all  
22 kinds of roads, and stuff. Winter roads made by the  
23 oil companies and stuff like that. He didn't say spec-  
24 ifically what lake. He just---

25 And he said, that if I gave  
26 that sort of evidence by myself, people might say I  
27 was lying. He says, but I am speaking the truth and I  
28 wouldn't lie, because one of my companions is sitting  
29 there. And he also saw that. He says that hunting is  
30 becoming more difficult these days. And he feels that





Joe Naedzo  
Rosie Savi

1 it is part of the seismic work and all the different  
2 type of works that is being done on the land.

3 He says this is all that he  
4 is going to say on hunting, but he says that, I am sure  
5 there is somebody else that is going to speak on hunting.

6 THE INTERPRETER: When these  
7 people talk and they refer back to how the ancestors  
8 used to raise them and what they taught them and what  
9 is important to them, they are really speaking the truth.

10 ROSIE SAVI: Sworn.

11 ROSIE SAVI: (Interpretation.)  
12 In the old days, the fathers taught the younger children  
13 the way of life, what is important to them and stuff  
14 like that. And she says that the children, the father--  
15 like talking about the father and then the children,  
16 okay, now they are descendants from the children.

17 And the traditions still  
18 lives, he says, we were taught exactly the same thing  
19 what my grandfather's taught our fathers.

20 And that whatever the older  
21 people have taught them, that the traditions still  
22 exist as you saw, last summer when you were down. And  
23 I guess you were a guest at her house? And there was  
24 some thing that she must have done that you must have  
25 noticed, she says, that is the way of life. And what  
26 I say to day, it still exists. That condition, that  
27 type of traditional way of life still exists.

28 And she is just pointing out  
29 that you saw that.

30 When the husbands go out hunting,



1 they come back with some animals or any sorts of animals  
2 which is edible, the womens are the ones that are left  
3 to do the work with it. And that has always been the  
4 way of the Indian people. That the womens prepare  
5 the food and they fix the hides and stuff like that.

6 And she says that that is  
7 the way of the older people, but that still exists today.

8 She says that, when they travel  
9 in the bush like that, no matter how cold it is, sometimes  
10 they have to set the tent, the womens have to set the  
11 tent. And I am talking that they have to make an extra  
12 teepee, sometimes the husbands shoot some , you know,  
13 caribou or moose and they have to prepare the dry meat  
14 and stuff like that, to put on the teepees.

15 So they have to, you know,  
16 whether it was cold or not, they still have to make the  
17 tent and then the teepee.

18 After you make the dry meat,  
19 you take the moose or caribou hide and you have to tan  
20 the hide. Some time when you are hunting like that,  
21 you have no more moccasins and you have a hole in your  
22 moccasins or you need something to work with. And you  
23 need clothing. You have to tan the hide within that  
24 period of time you are there, so that you can--like,  
25 sometimes they spend about a week somewhere, eh? And  
26 or two weeks and whatever it is, and they need something.  
27 Meaning clothing.

28 Then they have to tan that  
29 moose hide so that they can get the things that they  
30 need right away. That is what she is stating to you.



1                                 She says that the mothers  
2 always feel that whatever they do today might be impor-  
3 tant for their children later on , whether it is just  
4 tanning moose hide. Sometimes the children need some  
5 clothing too. And you are going to have to have that  
6 moose hide.

7                                 And she says that sometimes  
8 too the husband is gone out visiting the trap line or  
9 just hunting, the womens are left alone and they have  
10 to maintain the home. Which means they have to go and  
11 visit the nets, how cold it is. They have to get the  
12 wood so the fire keeps going.

13                                And she says that these are  
14 all the things, the little things that the ancestors  
15 taught us. And it is still living, like.

16                                She says the ancestors have  
17 taught them in their old ways. They are still teaching  
18 their children that today. And some of the children,  
19 you know, they are not very interested in it. But some  
20 of them are interested in it. And we hope that those  
21 interested young people will carry on the way of life  
22 and we also tell them how important the land is to them.  
23 And it seems to me they know how important it is to  
24 them too.

25                                And even a little thing like  
26 that, a way of life is important to us today. She is  
27 just stating how important the land is today. And how  
28 important it would be for the younger people too.

29                                And you are talking about the  
30 land, how important it is to you. She says, the Indian





1 people here, when they catch any sorts of animal, they  
2 usually distribute it amongst themselves. They have  
3 those who need something. They have those who are in  
4 need.

5 She says that, when you are  
6 talking about the pipeline and the dam and the highway,  
7 you know, and the effect it will have on us, well that  
8 kind of relationship we have within the community will  
9 be destroyed.

10 Would one of our native people  
11 when in need, when somebody else turn them down? She  
12 is questioning whether in a small community, where every-  
13 body is helping with each other, will that type of rela-  
14 tionship still exist when the pipeline and the dam,--  
15 and the sort of the impact it will have on the people,  
16 the relationship they have.

17 She says that just bringing  
18 a seismic crew, this is the seismic people doing all  
19 of the land, working on the land, and stuff like that.  
20 Making roads and winter roads and stuff like that, she  
21 says that even then today we could see the damage it  
22 has done to our land. And she says, when you introduce  
23 a pipeline, the dam and the highway, think of all of the  
24 things that will happen then. Think of how, you know,  
25 like how much damage it will do, even,--just the seismic  
26 work has done a lot of damage itself.

27 So--and she says, we don't  
28 want that. We don't want that to happen to us. And  
29 she says that when people, like the Chiefs and the  
30 Councillors and the all of the people talking about how



1 important the land is to them, you know, it is the  
2 truth.

3 We don't want any damage done  
4 to our lives or our land. Our land sort of holds a  
5 very important to us. She says that people here have  
6 come to talk to you, to give their points and comments  
7 and how they feel. She says, this is how I feel. And  
8 I probably wouldn't be the only one who is going to  
9 say all of these things to you.

10 And she says that, there might  
11 be another chance where I might come up and talk again.  
12 So it is time to give somebody else a chance to say  
13 how they feel.

14 THE COMMISSIONER: I remember  
15 your tent on the north shore last summer. And I remember  
16 your hospitality. Thank you very much.

17 THE INTERPRETER: The next on  
18 the agenda is trapping and we have three witnesses for  
19 that. But it doesn't necessarily mean that these  
20 three people are going to be the only ones that are  
21 going to talk, or give comments on that. They are sort  
22 of the back up people. Okay, so there is Napoleon  
23 Kenny there and Isadore Modest and Liza Blandin. and  
24 Napoleon's already here.

25 THE COMMISSIONER: We will  
26 ask the Secretary to swear them.

27 NAPOLEON KENNY: Sworn.

28 ISADORE Modeste: Sworn.

29 LIZA BLANDIN: Sworn.

30 THE INTERPRETER: There is a



Napoleon Kenny

1 sort of confusion here because you know that--they have  
2 never been given an opportunity to face a judge and a  
3 lot of newcomers. So it makes people nervous.

4 THE COMMISSIONER: Well, I  
5 understand.

6 THE INTERPRETER: So I hope  
7 that you will forgive them.

8 NAPOLEON KENNY: (Interpretation)  
9 Some comments about trapping. And he says that, when  
10 we talk about our land, it is really important to us  
11 when we talk about our land.

12 He says that, when I raised  
13 my kids, I didn't raise them the way a white man raises  
14 his kids. When I raised my kids, I raised them through  
15 trapping. And he says, I travel a distance of 250 miles  
16 for 20 years, I used that area for my trap line. And  
17 from here, it is 250 miles.

18 And when you are trapping,  
19 he says, you look for areas where you can, you know,  
20 get the most fur and where you can eat well. He says  
21 that sometimes you travel, even though it is 70, 60  
22 below, he says that--he says that you go to places  
23 where you feel there is fishing. There is always  
24 fishing areas, you know.

25 Like on the lakes, different  
26 little lakes that have fish. He says you go to those  
27 areas. And sometimes you scarcely eat for two weeks  
28 because there is no animals and stuff like that. But  
29 still you remain out there. And there might be no  
30 radios to contact people here. And it is a distance of





Napoleon Kenny

1 250 miles.

2 In those days too, there was  
3 no rations, you know, given out to the families that are  
4 left behind. He says that when you come back from  
5 trapping, with what you get, with what you get while  
6 trapping, the fur you get, you buy the necessities,  
7 the basic food and the basic things for your children.

8 And that's how you raised your  
9 children.

10 When you come back from trapping,  
11 you have to set a net out again on the lake here so that  
12 you have something to eat while you are here. And when  
13 you are finished with that, usually in the spring time  
14 you have to go spring hunting again. So that there is  
15 some source of income coming in.

16 In the spring time, when you  
17 are going hunting to--you usually travel all of the way  
18 on your legs. You have to, you know, transportation is  
19 by your own legs. And he says that you have to, after  
20 you catch any type of, you know, like how much beaver  
21 you have to carry it back to Franklin. You have to  
22 carry all of the stuff back to Franklin.

23 It is really important that  
24 the native people teach their children how to go trapping.  
25 It is more important than having school or education.  
26 He says that he let seven of his children go to school.  
27 Not one of them have come back with anything for him,  
28 he said. So he concludes that that--trapping is more  
29 necessary than education.

30 He says that--you see that lake,



1 right there, Great Bear Lake on the map, he says that  
2 he has been all over it, all around the coast of that  
3 Great Bear Lake this year. And there was about 40 to  
4 45 people with him.

5 THE COMMISSIONER: There were  
6 40 what?

7 THE INTERPRETER: You know,  
8 like on some of his trips, there were at least 40 to  
9 45 people with him. But he is stating that just this  
10 year alone, he has been out over that lake, all around  
11 the coast of that lake.

12 NAPOLEON KENNY: (Interpretation)  
13 He said that at one point too, he brought a lot of  
14 students, or a lot of younger people ---on a caribou  
15 hunt there this year. He says that a lot of them,  
16 all of them in fact, really enjoy going out there. They  
17 really enjoyed themselves. They really enjoyed what  
18 the older people are doing out there.

19 This year he set a trap line  
20 out on the land there, and one of his sons had to go to  
21 Court on November 13th. So he was asked to come into  
22 town to attend the Court. So he came back into town.  
23 And when he went out there, he used two skidoos. But  
24 when he got back, he spent Christmas here and one of  
25 his skidoos broke down. So that sort of delayed him  
26 going back.

27 But his sons went back to  
28 check the trap line and there was no trap line. The  
29 seismic crew had covered it all up with snow, so there  
30 was no trap line to go back to.



1 He doesn't know how many  
2 marten or any type of fur that he got on the trap line.  
3 But he said that his sons recovered just a few traps.  
4 But the rest were all lost.

5 He says that the game warden  
6 wrote a letter to those companies there and told them  
7 what happened. But he says it's been three to four  
8 months now and he hasn't received any reply from them.  
9 And today he doesn't have any trap lines. He is still  
10 questioning what's to be done about, you know, damage  
11 done like that?

12 He says that is all that he  
13 is going to say on trapping, because there is a lot of  
14 other people that want to speak.

15 THE COMMISSIONER: Thank you  
16 very much.

17 THE INTERPRETER: He says that  
18 he is going to talk about trapping.

19 ISADORE MODESTE: (Interpreta-  
20 tion.) When you place your hand on a Bible, you have to  
21 tell the truth. There is no lying or anything involved  
22 after you swear on the Bible. He says that, you came  
23 here to listen to us. And we are going to talk to you  
24 about how we used to live and how we live today.

25 When the Chiefs and the Council  
26 talk about the importance of land, how important it is  
27 to the Native people, that is the truth. I am now 57  
28 years old.

29 He says, I am 57 years old and  
30 when I talk about the bush, the way the people use the





1 bush and stuff like that and trapping involved, he says,  
2 I am talking not only for myself but for the whole  
3 people.

4 When I say I am 57 years old,  
5 he just makes that statement that he is 57 years old.  
6 And just this May he came back with his children from  
7 the bush. He says that the bush is important to him  
8 and he likes to point out that he doesn't want anything  
9 to happen to his way of life. It is important to him  
10 that it maintains the way it is.

11 It was Napoleon Kenny who  
12 gave some evidence about trapping. He says, whatever  
13 he says, it is true. Because at a lot of times, he was  
14 the one that traveled with him. And he says that, when  
15 you are trapping in the bushes, you see a lot of traps  
16 covered with inches of ground, you know, like land that  
17 has overgrown over it...the trap lines.

18 He says that it has been a  
19 long time since when people were trapping. But he says  
20 that even today it is still exists. What he is saying  
21 is that the traps that were set a long time ago still  
22 remains there, and a lot of land has covered it already.  
23 You know, the growth. But even today, they are still  
24 using that land.

25 He says that the land is really  
26 important to them. He says, whether any nationality  
27 including animals, the land still is important to them  
28 and this is practically the last place where life is  
29 still good to them. The land is still good to them.  
30 And they want it to maintain like that.



1                   There is that many people here  
2 today, he says, maybe half of them don't know how to  
3 read English or write English. He says, but half of  
4 them can survive just on the land itself. And he says  
5 that they know they can survive on the land itself.

6                   They don't necessarily have to  
7 have jobs. And or any other government activities. But  
8 they still can survive on the land.

9                   He says that when you have a  
10 house, you know, you are living in this house. Another  
11 person comes along and decides to take away your house.  
12 It's not really good. He says that it doesn't, the  
13 relationship doesn't--the relationship is really bad  
14 when it comes to that. When you decide to take something  
15 that isn't yours.

16                   That is all that he is going  
17 to say--is what he said, you know,, what the statements  
18 he made. He says, but the land, when we talk about  
19 how important the land is to us, it is the truth. It  
20 is very important to us. It is practically the last  
21 thing that we know we can survive with.

22                   So he says, when we talk about  
23 the land, we are really telling you the truth.

24                   THE COMMISSIONER: Thank you,  
25 sir.

26                   THE INTERPRETER: What he means  
27 by when he says the house, he refers to the house,  
28 you know when it is not yours. You shouldn't come and say,  
29 well, I want your house now, that is what creates a  
30 bad relationship. I think what he says--that is referring



Joe Naedzo

1 to the land. When you move into somebody else's back-  
2 yard, you don't decide for him what he should do with  
3 his backyard. That creates a bad relationship.

4 THE COMMISSIONER: Yes, I see.  
5 I understand now.

6 THE INTERPRETER: Thank you.

7 THE COMMISSIONER: That made  
8 it clearer.

9 THE COMMISSIONER: All right.

10 THE INTERPRETER: He says  
11 that Joe points out that when those people--when those  
12 people came out to talk about trapping, they have for-  
13 gotten something. And he is going to give you the  
14 feedback.

15 JOE NAEDZO: (Interpretation.)  
16 When those two people came up to talk about trapping,  
17 he says, they say that trapping is very important to  
18 them. And using the land is sort of the last thing on  
19 which they can survive. But he says that they have  
20 forgotten in their statement something that he says  
21 that--and he is going to say what it is.

22 Around 1921, the Treaty, there  
23 was a lot of fur around here. You know people went  
24 trapping and there was a lot of fur. But then the  
25 government decided that the wolf was killing off a lot  
26 of caribou and it was sort of a menace to the animals  
27 itself.

28 THE COMMISSIONER: The wolves?

29 THE INTERPRETER: Yes.

30 JOE NAEDZO: (Interpretation)





Joe Naedzo

1 So they decided to put a lot of poison on our areas of  
2 the land.

3 He says that when the government  
4 laid out those poisons, they forgot that the wolf is  
5 not the only one that eats. He says that about the  
6 only two animals, the beaver and the rabbits, are the  
7 only ones that don't eat animals. Like other animals.  
8 He says that they forgot that the wolf is not the ones  
9 that eat, you know, meat and stuff like that.

10 So when they put that poison  
11 down, it killed off a lot of animals. And especially  
12 a lot of fur.

13 Two summers ago there was a  
14 fire all the way from Fort Smith up to these regions,  
15 all the way to Inuvik, around there. There was about  
16 30 areas where there was fire. He says that also last  
17 June too, at Trophy Lodge, there was a fire, but it  
18 went so far, it went over 200 miles. So the fire was  
19 so big that they decided to just leave it, let it burn.

20 And it burned right from the  
21 beginning of June, right till the snowfall in this area.  
22 And he says that also cost a lot of the downfall of  
23 furs and stuff like that.

24 And he says that at one point  
25 too the government decided that to put poison at--when  
26 you come in with a plane from outside, you could see  
27 distinctly two areas, two points. And right in between  
28 there is Franklin, eh. There is a point over there and  
29 there is a point over there. It is about one mile  
30 from the community.



Joe Naedzo

1                               The government put poisons  
2       there, just one mile from the community, he says.  
3       In the springtime when they were walking around on the  
4       ice and stuff like that, they saw really lots of, about  
5       maybe a hundred of ravens and seagulls, all just dead,  
6       just laying around. I guess they were eating the poison  
7       too.

8                               He says that, and after killing  
9       that many seagulls through some poisons, the year later  
10      they made a law that there should be no killing of  
11      seagulls. The government made a law a year later after  
12      killing that many seagulls. And he says that not even,  
13      you know, a handful of seagulls can not repay, you  
14      know, the damage that has already been done.

15                              And he said, he still thinking  
16      about that you know. If there is ever to be any repay-  
17      ment for land and stuff like that, destruction of land.  
18      They can't even pay for ten seagulls.

19                              You travel all that distance  
20      to hear our comments about our way of life and how we  
21      want it to be. And he says that, just, he just mentioned  
22      that because he thought it was important to point this  
23      things out, things like that out. That when the two  
24      people gave evidence about trapping didn't mention  
25      that, he only thought that it was important for him to  
26      mention it.

27                              THE COMMISSIONER: Thank you  
28      very much.

29                              THE INTERPRETER: This is Liza  
30      Blandin. She didn't say specifically what she is going



Liza Blandin

1 to talk about. But she put her name down so that she  
2 could talk.

3 LIZA BLANDIN: (Interpretation.)  
4 She says that it is really nice of you to come to listen  
5 to our stories. And she also points that to her the  
6 stories that are coming out are very, very sad. Because  
7 it means a lot to them.

8 And to other people it doesn't  
9 mean half as much, but to them it means a lot. And it  
10 is really, it is really--she is really sad in a way to  
11 hear, you know, all of these things happening to us.  
12 So she is going to talk to you for a little while.

13 She was born in 1911. Until  
14 today she is still using the bush.

15 She says that the man I married,  
16 you know, he died, eh, but she is talking about him.  
17 The man I married loved using the bush. And so we  
18 always worked in the bush together until he died. And  
19 she says that I love my land.

20 And she says that some of the  
21 evidence given here about trapping wasn't complete. So  
22 she is sort of the back-up person, eh. So she says she  
23 is going to talk about the life she led trapping with  
24 her husband.

25 That her and her husband used  
26 to travel by boat, you know, with paddles. They used  
27 to travel such a far distance, all the way by paddle.  
28 And when they would get there, although they may be  
29 tired and stuff like that, they used to try to, they  
30 had to go hunting and they had to set the nets and then





Liza Blandin

1 start trapping.

2 When they get to the area where  
3 they want to go trapping, her husband gets their fishing  
4 net in the lake and stuff like that. And then he goes  
5 hunting. And after he gets some meat for his wife to  
6 live off of, he is away. Then he finally goes trapping.

7 And he sets his traps, they  
8 usually go right up until Christmas, they trap right  
9 up until Christmas.

10 And she says that when she is  
11 alone after her husband goes hunting or rather trapping,  
12 she has to go out and visit the nets, she has to go hunting  
13 to feed her children, and she has to think about the  
14 feeding of the children You know, and she says  
15 that sometimes her husband also gives her a few traps  
16 so that she can trap around the area that they are  
17 living in.

18 When they are out trapping like  
19 that, she makes all of the dry fish and dry meat. And  
20 she prepares it for the long journey back to Franklin.  
21 They usually come back to Franklin, I guess around  
22 Christmas. So she prepares all of the food for the  
23 long journey back.

24 She says that after, when he  
25 comes back from trapping, they usually, you know, within  
26 in all this time she has been preparing the food and  
27 everything to come back, to Franklin, and she also  
28 makes all of the clothing for the children because  
29 coming back across the lake, it is really cold.  
30 So she has to prepare all of the clothing for the long



Liza Blandin

1 journey back, plus prepare all of the food. And when  
2 that is all done, then they come back to Franklin.

3 After spending Christmas here  
4 in Franklin, they go back in January. It is a very  
5 cold month. Nearly 60 to 70 below here in Franklin.  
6 And she says that this weather is that cold, you know,  
7 it is 60 or 70 below, they still have to set the net.  
8 They set four nets at a time and they still have to  
9 fish and they still have to hunt.

10 While her husband is gone,  
11 she is sort of repeating that, she still has to fish  
12 and hunt. And when you set four nets like that, and  
13 you visit it one day, if you leave it for one day, if  
14 the ice freezes over, with that temperature of the ice  
15 freezes over to at least a foot. And if you leave it  
16 for at least 3 to 4 days, then you can imagine that the  
17 ice covers up to about four feet.

18 And you have to, you know, dig  
19 a hole right up again. And she says that while he is  
20 gone, she fishes for him. And then when he comes back,  
21 he takes the fish for his dogs so that he can feed his  
22 dogs while he is on the trap line. And then, while he  
23 is gone too, she has to fish, she has to go fishing,  
24 she has to go hunting, she hunts for--sets snares for  
25 rabbits. She has to go hunting for ptarmigan, and just  
26 all of the little things she has to do.

27 And it includes maintaining  
28 the home too. Like getting brushes, and putting the  
29 brushes on the floor. Getting wood and sewing.

30 She says that when her husband



1 brings back a moose, she has to cut off the hair, cut  
2 off the meat from the inside, and then they have to  
3 scrape the skin while it is still damp. And then they  
4 have to tan it and stuff like that. That takes a lot  
5 of work. But they still have to do that.

6 And she says that all of the  
7 things that she mentioned, all of the work that has to  
8 be done by a woman while her husband is gone, it is the  
9 hardships of a woman. But they still do it. And she  
10 says that when we talk about a woman's version of how  
11 she is on the trapline, we are telling you the truth.  
12 That is why when we talk about the land, it is really  
13 important to us.

14 She says that--it is sort of  
15 repeating again. That they have to make dry fish, they  
16 have to get fish for the dogs so that her husband, when  
17 he comes back, there is fish ready for him to feed the  
18 dogs. They have to make the dry meat. They have to  
19 tan the moose hide. They have to make clothing for  
20 their children. They have to hunt for their children  
21 and feed their children. And she is just stating all  
22 of the things that have to be done while you are home.

23 And now she is going to tell  
24 you about what they do when they go spring hunting.  
25 She says, all of this time, she has traveled with a  
26 man, eh, so she knows, she knows what he does. She  
27 knows what she has to do and you know, when people talk  
28 about that, she knows what they are talking about.

29 She says that when they go  
30 spring hunting, too, they usually leave about May 7th.





1 The men usually leave around May 7th. And all this time,  
2 she says, it's beter then because the weather is a lot  
3 warmer. They have to fish, hunt, and get some wood,  
4 brushes for the house, feed the children, make dry fish,  
5 paint the boat, and get the boat all ready so that when  
6 they come back, you know, they just---everything is  
7 prepared for them, like it is in the winter time too.

8 She says that when they come  
9 back they bring back beaver and muskrats, eh. So you  
10 have to clean the beaver off and the muskrats and then  
11 nail them--have you ever seen nailing of a beaver and  
12 stuff like that? So you would know what I am talking  
13 about. Nailing of beaver?

14 THE COMMISSIONER: No.

15 THE INTERPRETER: Well, it is  
16 a lot of work. And nailing, you know, they have to,  
17 the womans have to clean the beaver off until it is all  
18 smooth in the inside and then they have to sort of nail  
19 it up so that it dries up. And they have to do the  
20 same thing to beaver, to muskrat.

21 A (Continued) And she says  
22 that while you are doing that, you teach your children,  
23 you know, all of these things, how it is done. She  
24 says that a lot of children here, most of them know what  
25 to do with the pelts that they get back, because you  
26 teach them how to do things.

27 The distance that we travel  
28 is really a far distance. It is all the way to North  
29 Shore and to a lake called Charley Lake. You might  
30 find it on the map there. That is the distance they



1 travel. It is not a very short distance when she is  
2 talking about this. About the kind of life  
3 we lead, the kind--the ways in which they run their  
4 lives and stuff like that. She says that is how hard  
5 we have to work. That is how--but they still enjoy it.  
6 You know, the hardship goes with the enjoying of it, I  
7 guess.

8 And she says that she is just  
9 pointing out the way that they do things.

10 She says that when you travel,  
11 when you are trying to trap and you are doing--making  
12 money, you have to travel quite a distance to get those  
13 things. She says that even today if you place me at  
14 a real far distance with a canoe, she says, I never will  
15 ever question you how to do this and how to do that.  
16 Because she says, she knows that already.

17 She says there is a lot of  
18 other people who would like to talk and she gave  
19 you her comments. She says that it is nice for  
20 you to come all of that distance to hear her and herself.

21 THE COMMISSIONER: Thank you  
22 very much, Madam. I was wondering if it would be all  
23 right if we maybe had a five minute break and just  
24 stop for five minutes? Would that be all right?

25 THE INTERPRETER: Sure.

26 THE COMMISSIONER: Well, we  
27 will do that for five minutes then.

28 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES.)

29 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

30 THE COMMISSIONER: Are you



1 ready?

2 THE INTERPRETER: Are we ready?

3 THE COMMISSIONER: Yes, I am  
4 ready whenever you are.

5 THE INTERPRETER: The Chief  
6 says, well I am going to say it in Slavey because it  
7 doesn't concern anybody here.

8 The next speaker is, we are  
9 going to be talking about fishing. And we have got  
10 some witnesses' names down, those who are interested  
11 in talking about just straight fishing.

12 CECILE MODESTE: (Interpretation.)  
13 Liza Blandin said in her talk about trapping, she says,  
14 whatever she says there is true about how womans, you  
15 know, woman's role in trapping. She says that when we  
16 talk about our land, she says even us womens are included  
17 in that. It is important to us too. So she says she  
18 is going to talk on things, you know, going around.

19 She is going to talk about  
20 just the way of life, I guess it is personal life.

21 In the olden days, in the old  
22 days, the ancestors used to tell us about fishing, that  
23 when you set a net out, if you look out the window there  
24 there is going to be some rocks, that you are going to  
25 see right across from here. You see the NTC camp  
26 over there. The community is here, is right of the  
27 middle. There is sort of rocks, sort of coming out  
28 from the land. And you can see the rocks real well  
29 from the window.

30 She says that right around that





1 area, she says, the old people used to tell us that  
2 when you set one net there, you used to get about 500  
3 fish in one day. You would get 500 fish there in one  
4 day. She says, but then, since the white man came, you  
5 know, they started dredging the bottom of the lake and  
6 they are doing their surveys and stuff like that. You  
7 set a net for one year and you probably, you know,  
8 wouldn't get as much as you used to get in those days.

9 The white people, since they  
10 have come, they have really damaged the land, she says.  
11 And when the old people talk about how important our  
12 land is, and how much we love our land, we really mean  
13 that. And although the white people really do a lot of  
14 damage to our land, we haven't spoken until today.

15 But we have seen all of the  
16 damage that is going to be coming through with the pipe-  
17 line and other major developments. We can't sit back  
18 and not say anything anymore.

19 She says that we let the white  
20 people, we have let the white people do whatever they  
21 want on the land, you know. We haven't really told  
22 them, don't do this or don't do that. We just let them  
23 go ahead and do what they like to do. She says, but  
24 when they decide to do something that we are not in  
25 favour of then it is time for us to speak about what we  
26 want.

27 And she says that in the winter  
28 time, she is referring back to fishing, in the winter time  
29 or wherever you are fishing, whenever you are going out  
30 hunting and stuff like that, you like to go to where there



1 is, you know there is fishing areas. And you go there  
2 and you make dry fish. And you feed the dogs with what-  
3 ever is left over. You feed your children. And she  
4 is just making general comments about fishing.

5 She says, when we talk about  
6 our land and how important it is to us, we don't want  
7 anymore damages done to it. We want it to stay so that  
8 we can survive on it. We can do what we like to do.  
9 It means trapping and hunting and just living off of the  
10 land, period. They would like to go on doing that.  
11 They don't want to, you know, anymore damage done than  
12 is already done.

13 She says that God created  
14 earth and God made land so that there is enough land for  
15 the white people and there is enough land for the Indian  
16 people. And He also made that their lives should be  
17 separate. You know, like their way of life is different  
18 from our way of life.

19 And she says that, although we  
20 are not the ones to say whose land is what land, you  
21 know, or what should be done on the land and stuff like  
22 that, it is not for us, just human beings like ourselves  
23 to decide that. We haven't even asked the Maker, you  
24 know, what we should do with it. He is the one that  
25 should decide what should be done with it. So we  
26 shouldn't even fight about the things like that.

27 She says that in Fort Radium,  
28 radium was discovered. In Norman Wells, oil was dis-  
29 covered. In Yellowknife, gold was discovered. And all  
30 of these discoveries were done by Indian people. But



Cecile Modeste

1 all of the people who have discovered those minerals and  
2 stuff like that, the ways of making money have died  
3 poor. They have died really poor. And those, the white  
4 pople who have come in and we just go ahead and let them  
5 have all of these things. We never say anything about,  
6 you know, getting money back and stuff like that.

7 But she says now it has come to  
8 a point where they are deciding to take the whole land.  
9 Then we have to say something about it. They are making  
10 all of the money off of our land, and we are the ones  
11 to discover it and die poor. And we never say anything  
12 about that.

13 She says that although the  
14 white people have taken a lot of minerals and have done  
15 a lot of damage to the land, we haven't really told them  
16 that we don't like this, we don't like that. We just  
17 let them go ahead and do things like that. And she  
18 says that the land is practically the last thing that  
19 they have. And it is really important to them that they  
20 keep it. And that no harm should come to it. And that  
21 it is really nice for you to come over here to listen  
22 to our stories.

23 And she says that this, this  
24 is something about having any heart to listen to sad  
25 stories to that. Anybody having any heart to listen  
26 to sad stories like that, that it is really nice of you  
27 to come.

28 She says that Liza Blandin has  
29 already said everything about fishing. You know, what  
30 is to be done when you are fishing, the dry fish and all.





Cecile Modeste  
Joe Naedzo

1 The roles womens play when they are out with their  
2 husbands, she says. So I am just giving you the comments  
3 about how I feel about the land. And the importance it  
4 has for me.

5 THE INTERPRETER: He just says  
6 that everybody is welcome to speak whenever they want. And  
7 he says that in listening to what the womens have to say  
8 about fishing, they have overlooked something, forgot  
9 something. So he says that he is going to point out  
10 what they forgot again. So it is, he is going to talk  
11 about things that they forgot.

12 JOE NAEDZO: (Interpretation)  
13 He says that in the olden days, people talk about the  
14 animals and fish and the abundance of them. And he  
15 says now we should, we should also talk about why you  
16 know the fish and the animals are going down. And like  
17 he is trying to point out something, he is saying why  
18 is the fish decreasing in population now or whatever  
19 this--

20 He says that in 1921 there was  
21 a Treaty day. That was the Treaty year, eh? And in  
22 1922, he says he lived across there, on the Barrenland  
23 right across here. He says that he set one fish net  
24 and every night, you know, he would just leave it out  
25 for a night. There used to be about 400 to 500 fish.

26 He says that at the time  
27 too, there is the barge, the radium, the barge--you  
28 know about the barge that brings up the supplies and  
29 stuff like that, up to Fort Radium and all around the  
30 coast of Great Bear--well, they decided that there is



Joe Naedzo

1 areas where they will want to put the docks there. And  
2 the water was too shallow. So they dredged the bottom  
3 of the lake. And then, at one point, they set off  
4 dynamites. And when they blow one dyanmite up , it  
5 kills about 50 to 100 fish, which floats down the Bear  
6 River.

7 They used to set dynamites off  
8 in a sort of, you know, a straight line so that they  
9 could have the barge coming in that area. So he says  
10 that at once they dynamited 13 areas, in the lake.

11 And he says that since then  
12 the fishing has been really bad within that area where  
13 the old people used to say that, you know, you will  
14 never starve as long as you have that area. Now,  
15 after all that dredging and after the dynamite were  
16 placed there, the fishing is gone really bad.

17 And also there was surveying  
18 crew, surveyors came in, and right at that point there  
19 they put up--they had a little bottle like this, this  
20 contained some sort of medicine. It contained some-  
21 thing in a way. And they put about 3, 4 drops in the  
22 water. And for about half a mile, all around this  
23 coast here, the water just turned red. And so he said  
24 that these kinds of things have caused the decrease in  
25 fishing and stuff like that.

26 There is also these lodges,  
27 there are tourist lodges, fishing lodges along the  
28 Great Bear River, there is Trophy Lodge. There is  
29 about seven lodges. He says that I worked at Trophy  
30 Lodge which is behind, there is the Good Hope Bay around



1 this side, on the coast of it. There is a lodge called  
2 Trophy Lodge, he says he worked for them for three  
3 years guiding. And one time he took the afternoon to  
4 go around the coast. He went for half a mile along  
5 the coast from that lodge. And he found 18 trout, just  
6 floating all dead, they are all rotten away.

7 He says that that is just one  
8 area that I am speaking about. Think of how many thou-  
9 sands of fish that might be dying the same way, from  
10 these tourist lodges.

11 He says that the tourists  
12 are allowed 5 trout and 10 grayling. But that often  
13 means that they can get five trout of the kind that  
14 they want, the pounds that they want, eh. So if they  
15 get a small trout and they are looking for 30 to 50  
16 pounds, they can throw that little fish back, the little  
17 trout back. He says that even human beings, when they  
18 have a wound in their neck, they usually, they can be  
19 attended by a doctor. But until then they can't eat.

20 And there is <sup>no</sup> doctors for the  
21 fish, he says. So these fish probably all die. So he  
22 is just concluding that there is thousands of fish dying  
23 in this lake.

24 He says at Fort Radium, when  
25 the radium was first discovered, a lot of those guys  
26 threw, you know, there are some people that really  
27 know. He says that some of the rocks, that they didn't  
28 think was valuable, they just threw into the lake. But  
29 later on they found that there was some valuable minerals  
30 in those rocks. So now they are dredging the whole thing





1 and trying to take it out. And everytime that they  
2 take out, there is thousands of fish in these nets that  
3 they take to take the rocks out of the lake. So that  
4 kills off a lot of fish too.

5 He says that in getting  
6 the fish and stuff like that, we are not the only ones,  
7 you know, who can be blamed for the scarcity of fishing  
8 now. And the scarcity of fish. He says that the womens  
9 that spoke about fishing didn't give this evidence. So  
10 he says that he decided to give it, because it is not  
11 the Indian people, you know. They are not to be blamed.  
12 This is white man's fault too.

13 And he says that is all that  
14 he says. He is just pointing these things out.

15 THE COMMISSIONER: Thank you sir.

16 THE INTERPRETER: We have  
17 decided that, you know, that what we have down already,  
18 is, you know, people already gave that sort of thing  
19 already. So we are carrying on to number 4, and Joe  
20 Naedzo had said that he would talk about how we governed  
21 ourself in the past before the government came.

22 He is going to tell you about  
23 the stories he heard, the--carried through, tradition,  
24 from older people. The stories he heard, he is going  
25 to tell you about how the people lived in the past,  
26 which means they have governed themselves and stuff  
27 like that, before the white man came.

28 JOE NAEDZO: (Interpretation)

29 In the old days, before the white man came, the only  
30 way the native people survived was through hunting and



1 fishing. And there was no money involved in those days.

2 In the summertime, the old people  
3 used to make birch bark canoes, and used to use a sort  
4 of the gums from the trees. Sort of a syrupy soup  
5 from the trees to put it all together. And then on top  
6 of that they used to have stone knives, everything was  
7 made out of stone. It was carved. You know, they had  
8 the stone knives and stone axes and stuff like that.

9 In the old days too, the willows,  
10 you know, like the little willows were made for to make  
11 nets. And they were also made for fish hooks. And the  
12 fish hooks, the bones that they used was the beaver  
13 tooth and other animals with sharp teeth that they  
14 carved up to make the hooks. In the summer time they  
15 used to get some willows to do their fishing with, they  
16 used to make sort of fishing rods out of the willows.

17 And they also used that as spears,  
18 to kill off the caribou and animals. You know, that  
19 they corner, they kill them off with spears.

20 So that in the summertime too--they  
21 used to go caribou hunting all the way to Coppermine,  
22 close to Coppermine River. And there they used to make  
23 dried fish and then they used to make tan, they tanned  
24 hides to make tents for those who needs tents. And they  
25 used to make fur coats and blankets for the winter time.  
26 And this is how they survived during the winter.

27 He says in the bush too, sometimes  
28 they have to make a moose hide trousers and shirts for  
29 themselves for the summertime. And then, it was difficult  
30 you know, to get animals. They didn't have any means



1 of -- killing off animals without setting snares. They  
2 used to set snares for caribou and then they used to  
3 spear it after the caribou was caught in the nets.

4 He says in the wintertime  
5 too, when they set off on a trip, there is times when  
6 there is nothing there for them to get fishing with,  
7 to do fishing with. So they usually set a trap for  
8 the fishes, not necessarily using nets. So they used  
9 to catch a lot of fish like that too, setting traps  
10 for them.

11 He says that in those days  
12 too the government wasn't there to tell them how to do  
13 this and that, to survive. So the Indian people chose  
14 leaders and these leaders were the government for the  
15 people. They decided what, in what way the people  
16 should go this year. What to do before the winter comes.  
17 They sort of, these chosen leaders were the government.  
18 They were the ones who decided what was to be done for  
19 the whole community or for the whole tribe.

20 And in the olden days too,  
21 when some people went off to caribou hunting, it was  
22 usually all of the young men that went off to caribou  
23 hunting, they left behind the women and the old men,  
24 the old people. And they went just straight with  
25 canoe and paddles. They paddled all around the coast  
26 of Great Bear Lake. And the women that were left  
27 behind, you know, you heard about the evidence given by  
28 the other people, what they did when they were left  
29 behind, well that is what the womens did too.

30 And he says that the Indians





1 have survived a thousand years before the white man  
2 came. They didn't need all of the government activities.  
3 And he says that sometimes when they wanted to cook  
4 something or they needed to have heat, they used to  
5 have flints. I think it was a stone and some sort of  
6 a thing that they get from the wood. And they used to  
7 put these together and that is what he says. And that  
8 makes flints.

9 So that they had fire too before  
10 the white man came. So, you know, he is just stating  
11 that the Indians have survived thousands of years before  
12 the white man came.

13 He says that the ancestors -  
14 the old people used to, they would pass on the words  
15 saying that if you keep your land good, the land will  
16 treat you good. And before 1921, there was a lot of  
17 animals. And he says that when you catch a trout, you  
18 eat all of the trout. You keep the trout back for  
19 combs and you take the fish head, the trout head and  
20 you know, they dry it up and they keep it. They never  
21 throw away anything.

22 And in the old days too, the  
23 old people really took care of their land. And so it  
24 served them well. And so he is just saying that there  
25 is sort of a cycle through which the Indian people live,  
26 that you treat your land good and that the land will  
27 treat you good.

28 And he says that even in the  
29 white man's way, sometimes when they talk about things,  
30 they usually they tell each other, well, suppose,



1 they had a crop failure one year. Then they probably  
2 would try to find reasons for why this crop failure  
3 happened, or for why the land is, the soil is turning  
4 bad. And they can't grow potatoes as well as last year.

5 And he is saying that even the  
6 white people must try to find reasons for why the de-  
7 crease of things or why things are not turning out just  
8 as well as it should. He says we Indian people have  
9 told you, since after 1921--before 1921 there was a  
10 lot of things that we can survive on. And now there is  
11 a decrease of animals. And we feel that since the  
12 white people came, you know, a lot of these things have  
13 happened since the white man came. And we feel that it  
14 is partly their fault. That there is such a decrease  
15 in animals and whatever they get.

16 He says that until--since 1921  
17 until today, there is a lot of things that have happened  
18 he says. There is poisoning of the furs, the poisoning  
19 of the animals, and he says some people went off to  
20 Good Hope Bay and after that poison was set, there was  
21 a lot of dead caribou they found out there. And then  
22 there is fires too.

23 He says that in the old days  
24 we never used to have that many fires. Why, all of a  
25 sudden there is that many fires? And he says there is  
26 also the winter roads too. He says we are not the one  
27 at fault. There has to be an explanation for why all  
28 of these things are happening. And he says, that can  
29 you question it in your own mind?

30 HE says that, I am not talking



Joe Naedzo

1 about--I am not talking about how I feel and how I  
2 think. He says that a lot of these ideas, they have  
3 come from the native people here, within this community.

4 He says, that if the Treaty  
5 didn't come through, there wouldn't have been as much  
6 white people come up here. And they would have had  
7 more stuff than they do today. It is just the way that  
8 the way they used to live and stuff like that, would  
9 have continued.

10 But he says that, if they had  
11 a Bible in those days, if the government had a Bible  
12 then, why didn't they use it? You know, he is questioning  
13 the credibility of the government?

14 THE COMMISSION: If they had  
15 a Bible then?

16 THE INTERPRETER: Couldn't they  
17 swear on it the way way we have.

18 JOE NAEDZO: (Interpretation)  
19 And they made rules that they broke. Since the Treaty.  
20 You know, well, they are saying whether you know the  
21 government can be trusted anymore? Should they trust  
22 the government?

23 He says, so I have mentioned  
24 a lot of damages done to the land, he says. Think about  
25 what the pipeline will do. Even the little things, you  
26 know, like the seismic work and stuff like that. And  
27 it has done enough damage. Now think about what the  
28 pipeline can do. He says, we don't want the pipeline.  
29 We don't want all of this destruction to come into our  
30 land. Suppose it breaks, think about the oil spills?





Joe Naedzo

1 And you know, sometimes when  
2 people travel, they don't get anything for days, eh?  
3 And suppose they see a dead animal there and they de-  
4 cided to eat it? And this animal had eaten some of  
5 the things that had been left around, left by the crews  
6 there. Think of what would happen to them?

7 Think of the oil spills. What  
8 about the fishing areas? What about the land damage?  
9 You can not replace land.

10 He says that I will state  
11 again that the Native people do not want the pipeline.  
12 The land is very important to us. And I am not going  
13 to be the only one to tell you that. There will be a  
14 lot of other people who would like to speak. I can't  
15 be the only one to tell you everything how I feel. So  
16 he says that is all that he is going to say for now.

17 THE COMMISSIONER:  
18 Until this evening if you like. Or we can carry on for  
19 a while. So whatever the Chief and the members of  
20 the Council think.

21 THE INTERPRETER: They think  
22 maybe we should quit now for a while.

23 THE COMMISSIONER: Well, maybe  
24 we will then and if the Chief and the members of the  
25 Council and the--we will come back tonight at 8 o'clock.  
26 And then carry on with the Hearing. Will that be all  
27 right, 8 o'clock tonight? 8 o'clock tonight then.

28 THE INTERPRETER: You know,  
29 like when they dance and have drum dances, it's like  
30 teaching you how to drum dance, so when you go back to



Phoebe Nahanni

1 your community, you can drum dance for them.

2 THE COMMISSIONER: Well, good,  
3 thank you very much.

4 (PROCEEDINGS ADJOURNED TILL 8 P.M.)

5 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

6 THE COMMISSIONER: We have come  
7 to order again this evening, ladies and gentlemen.  
8 And, Mr. Bell?

9 GLEN BELL: Mr. Commissioner,  
10 I would like to call Phoebe Nahanni at this time, to  
11 explain our land use map here on the wall. Now, Miss  
12 Nahanni has already been sworn at the Hay River hearing.

13 Phoebe, you are the Coordinator  
14 of the Land Use Research Program at the Indian Brother-  
15 hood of the Northwest Territories?

16 Would you explain to us what  
17 area is shown on this map?

18 PHOEBE NAHANNI: Okay, this is  
19 the Great Bear Lake Area. And first of all it is in-  
20 complete, because there is a lot of data that isn't on  
21 the maps, that were given by the sample of 21 men, 21  
22 out of 59.

23 THE COMMISSIONER: The sample  
24 of 21 out of 59?

25 A Yes.

26 Q And the 59 comprise--what  
27 is the category of the persons? How would you describe  
28 them?

29 A Mostly trappers, and some  
30 of them are retired. Some of them are labourers now.



Phoebe Nahanni

1 And some of them work for the government.

2 GLEN BELL: Perhaps you could  
3 point out for us some of the major landmarks, so we  
4 can just know more clearly what we are talking about?

5 A This area covers quite a  
6 bit because it is up to 1 to 500,000 scale. Or 8 miles  
7 to an inch. So it goes really far south. Starting  
8 from here, this point here is Camsell Bend, this is Wrigley  
9 this is Fort Norman. This is Norman Wells, Franklin,  
10 and Port Radium. And a number of other places which  
11 don't really have, well people know the area.

12 But just to let you know where  
13 it is.

14 Q Could you explain it in  
15 a little more detail, what the lines on the map repre-  
16 sent?

17 A The lines indicate the  
18 travel routes, and the trap lines. And you can see the  
19 heavily used routes a lot clearer, than you can the  
20 individual routes. And the thicker lines out of 21  
21 men, ten to, 10 and over trappers have used that route.  
22 And it indicates that people from Franklin use these  
23 heavy lines, the routes, these routes very frequently.

24 It tells you that it is used  
25 at different seasons. All seasons. And the intermed-  
26 iate line, the thickness, such as this one here, and  
27 this one here, show us that the 5 to 10 trappers use it,  
28 out of 21. And the thinnest line such as this network  
29 of lines, shows that 5 people and less use it.

30 Q You said that this was





1 not a complete record of the areas used by these  
2 trappers? Could you indicate generally what other  
3 areas would be used by the trappers that are recorded  
4 on this map? Are there any other areas that are not,  
5 that don't have lines on them?

6 A Oh, yes.

7 Q That would be used by the  
8 trappers on this map?

9 A Yes. Well, I said this  
10 is incomplete. Because this section here, the raised  
11 section, has been traveled by people from Franklin.  
12 And it isn't here. So that<sup>a</sup> section is incomplete. And  
13 then there is the route that has been used up the  
14 Coppermine River, up the --right up to the Arctic Ocean.

15 Q Perhaps you could point  
16 out the Coppermine River?

17 Thank you. Is this--I am  
18 sorry, do you want to translate that? (Translation.)

19 IS this area also used by  
20 trappers from other communities besides Fort Franklin?

21 A Yes. Trappers from  
22 Wrigley use this part here, there is an overlap here  
23 with the Wrigley people, that overlap with the Norman  
24 people. And overlap here with the Good Hope, people  
25 from Good Hope. And Coval. And over here, people  
26 from Ray Lakes and Lac le Marte and Ray.

27 And probably Inuit, right up  
28 there.

29 Q But these--the lines of  
30 these trappers are not marked on this map though, is



1       that correct?

2                                   A     No, this is just the  
3       sample from Franklin.

4                                   Q     Besides the lines, could  
5       you explain what the other symbols are on this map  
6       and tell us what they are about?

7                                   A     He indicate fish lakes,  
8       to indicate where people go fishing, where their fish  
9       lakes are. And where they hunt large mammals only,  
10      such as mountain caribou, woodland caribou, barren land  
11      caribou and moose. We didn't put the fur bearing animals  
12      there because it is just all over.

13                                  THE COMMISSIONER:    I see. You  
14      mean the marten and lynx?

15                                  A     Marten, lynx, mink and  
16      all that.     Fox.

17                                  GLEN BELL:    I take it that  
18      they are trapped all over, or in a good deal of this  
19      area?

20                                  A     Well, the network of  
21      trap lines indicate that that is where they trap for  
22      fur-bearing animals. And fish. They fish right through-  
23      out the year, in some places. Ice fishing.

24                                  And the triangles, the triangles  
25      indicates camps, the open triangles being temporary  
26      camps such as tent camping or open fire, open camp.

27                                  THE COMMISSIONER:    Like that  
28      you mean?

29                                  A     Yes.

30                                  Q     McGill Bay?



1                                   A     Yes. The triangles with  
2     the brackets around it are camps, temporary camps that  
3     aren't used anymore. And the black triangles, the solid  
4     triangles are camps that are used all of the time, are  
5     still being used. If they are brackets, then they are  
6     not used anymore.

7                                   Q     But the; -just so I under-  
8     stand this. There are a couple of camps up here, on  
9     these islands, that are a solid black triangles. Now  
10    what does that mean?

11                                  A     It means that there are  
12    cabins there, that people use them still. The age,  
13    the average age of all of the trappers is around 52.  
14    But the youngest would be around 28.

15                                  GLEN BELL: Could you tell us  
16    briefly how this information was gathered?

17                                  A     Well, we have, we had  
18    a couple of field workers, interview individually all  
19    of the men that were, that gave us the information.  
20    They asked them when they begin to trap, and where did  
21    they go, what did they get and it was all written down.

22                                  There is a biography for each  
23    trapper. And once this was, once they gave us all of  
24    that information on a set of maps, we correlated, which  
25    is we put it all together on this map and really it is  
26    it is really incomplete. And it is not very well done.

27                                  THE COMMISSIONER: Well, did  
28    you interview 59 or 21?

29                                  A     21.

30                                  Q     I see.





Phoebe Nahanni

1                                   A     But we know that there is  
2     59 people who could be interviewed.

3                                   GLEN BELL:   Well, those are  
4     all of the questions that I have.   But I think that this  
5     map should be marked as an exhibit.

6                                   THE COMMISSIONER:   Yes.   This  
7     map that Mr. Naedzo discussed this afternoon, that should  
8     be marked   as an exhibit too, Mr. Bell.

9                                   GLEN BELL:   Yes, I think it  
10    should.   Provided Mr. Naedzo is willing to part with it.

11                                  THE COMMISSIONER:   Well, I  
12    hope that that is all right.   The Secretary of the  
13    Inquiry will take this map and this map into her custody  
14    when we leave Fort Franklin and they will be marked as  
15    exhibits and form part of the permanent record of the  
16    Inquiry.   And I should say that everything that is said  
17    here today and tomorrow is taken down in writing.   And  
18    forms part of the permanent record of the Inquiry.

19                                  And when the Inquiry --after  
20    we leave Fort Franklin, that will be written out and  
21    a copy will be provided to Chief Kodakin for the use of  
22    the community.

23                                  Well, Mr. Naedzo didn't object  
24    to that, so I think that we will now, have got his map.  
25    I hope in translations, which doesn't change that.

26    (NAEDZO'S MAP MARKED EXHIBIT C-16)

27    (HUNTING MAP MARKED EXHIBIT   C-17)

28                                  THE COMMISSIONER:   So that if  
29    you will let us take it, we will make a copy and return  
30    it to him.   If that helps.



S. Iveson

1 GLEN BELL: I wish I could.  
2 I just would like to add one other point for the benefit  
3 of the Inquiry and the other participants. It is our  
4 intention to call Miss Nahanni at the formal hearings  
5 in case anybody has any questions by way of cross-  
6 examination. That is all that I have.

7 THE COMMISSIONER: Thank you  
8 Mr. Bell.

9 THE INTERPRETER: You can take  
10 that copy, but the new copy that you make, provided you  
11 give him the new copy that you make?

12 THE COMMISSIONER: All right,  
13 I will undertake to do that. And I hope that's on the  
14 record. And that you have made a note of that Miss  
15 Hutchison. We will have to supply a copy to Mr. Naedzo.

16 THE INTERPRETER: The new copy.

17 THE COMMISSIONER: The new  
18 copy. All right.

19 A VOICE: I was supposed  
20 to ask you if we could have a couple more copies?

21 THE COMMISSIONER: Well, you  
22 are certainly welcome to, if we could swear you in.  
23 Maybe you could give me your name, I didn't catch it.

24 MR. IVESON: Steve Iveson  
25 is my name. I guess I did a bit of work on that. And  
26 I guess / <sup>Pheobe</sup> did most of the work and Paul Modeste. But  
27 some of the things that are missing, as well as some  
28 of the trips that went further off the maps, it is  
29 just more data in the area is already shown and already  
30 pretty well covered. And also, the idea was, when we



S. Iveson  
Andre Dolphus

1 finished those maps, they would go to Yellowknife and  
2 be drafted and coalated like this. And then come back  
3 to the community and have it checked out pretty tho-  
4 roughly to see that we haven't made any mistakes.

5 And the community didn't have  
6 a chance to check this map out either. So there could  
7 be a few errors too as well. So that should go on the  
8 record. And hopefully there will be a finished product  
9 not too long from now, which will be accurate. And  
10 which will have been accepted by the community.

11 THE COMMISSIONER: Fine, thank  
12 you.

13 THE INTERPRETER: We would like  
14 to have this completed before they pass it over to you.  
15 Because they feel like some of the most important trips,  
16 like one of the men from here walked all the way up to  
17 the coast of this lake. And they used to make a lot of  
18 trips down through the Great Lakes area. And that is  
19 not put on there. So they would like to have it com-  
20 pleted before they pass it on.

21 THE COMMISSIONER: Well, what  
22 we will do is this is an exhibit of the Inquiry. But  
23 if it is all right, we will talk to Mr. Bell and Phoebe  
24 Nahanni and give the map back to them. If it has to be  
25 brought back to be completed? Is that all right? We  
26 will work that out?

27 We will carry on.

28 ANDRE DOLPHUS: Sworn.

29 ANDRE DOLPHUS: (Interpretation)  
30 He says that when he was a child, his parents both died.





Andre Dolphus

1 So he grew up an orphan. And he is going to tell you  
2 about his life experience, since then. How he worked  
3 in the bush and just the stuff like that.

4 And he says that he is not  
5 only speaking for himself, but also speaking for a lot  
6 of other people here. And he says that he--

7 THE INTERPRETER: I have a  
8 hard time trying to grasp the meaning behind some of  
9 the words, so I think that I will just skip that for  
10 now.

11 THE COMMISSIONER: All right,  
12 well you do your best.

13 ANDRE DOLPHUS: (Interpretation)  
14 He was really young when he started to, when he was  
15 able to work on his own. And he says that he can remem-  
16 bers that the things that the people nowadays have  
17 available for them wasn't available then. So there was  
18 a lot of hardships during this time.

19 He said that he is going to  
20 talk about when he was young, how he used to work and  
21 how they tried to keep life going, like he says. And  
22 he says that at times when he went hunting, he said  
23 sometimes when he went hunting, he never got anything.  
24 So he spent three days without food. So finally it  
25 was really cold nights, around in January and he had  
26 to sleep without a blanket on these cold nights.

27 He says that we are a poor  
28 people. And he says that we people never, never occurred  
29 to us to let our children starve. We always try to have  
30 food for the children. And he says we have to work



Andre Dolphus

1 hard to get this food sometimes. And he says that  
2 in his days too, they never had tents or blankets or  
3 things that the comforts that we have today.

4 He says that even me , when  
5 I am sitting here, he says that he is remembering that  
6 he used to have caribou hide blankets and you know, to  
7 sleep with.

8 He says that sometimes when he  
9 went trapping too, he came to his camp late at night,  
10 he always carried one net. And whether it was night  
11 outside. He used to get floats and rocks for the nets  
12 so he could set the net the same night. He says for  
13 food and stuff. And he says that there is a lot of  
14 people that work like that. So when I am talking about  
15 things like that, these are some of the experiences that  
16 the old people have gone through.

17 He says that sometimes, you  
18 know work is really hard and stuff like that, but you  
19 always have to try to get what you are seeking or what  
20 you are looking for. Because there is no money left at  
21 the house, there is not money that you can turn to at  
22 the house. So you have to really work hard to get  
23 what you want. And he says that there is alot of people  
24 that do the same thing.

25 He is just saying that he is  
26 not the only one that went through that experience.  
27 That there is a lot of people here who share that  
28 experience. He says that in order for the people to  
29 think about living for another day, this is the type  
30 of thing they have to go through.



He says that he is 73 years old now and when he is talking about the old days, how they used to live and what they, the hardships that they had to go through, he says, he knows what he is talking about. He says that the old people, the very old people, you know, like when the Hudson Bay first came and there was some supplies available to them, that the old people never would enjoy it, having tea or cigarettes or any of the Hudson Bay supplies that come. Because they had <sup>not</sup> enough money to get enough for themselves.

And he says that a lot of times they had to go trapping or hunting before dawn. And he says that sometimes, you know, you don't get anything all day, eh? But these are some of the hard times that they had to go through to get the food. He says sometimes there is times when they had to, you know, they tried to make camp at night and it is nightfall.





1 He says that although we are  
2 a poor people, we have survived. And he says that we  
3 like it. We don't want people to take what we--the  
4 last thing that we have. We don't want our children to  
5 be any poorer than they are. And the only thing that  
6 sort of keeps us going is the land.

When we set, like when they set the net, even though it is really cold, they have to set net. And hunting is the same, so sometimes it is really cold. But because you are hungry, you take your mitts off and you hold a rifle and because it is really cold, every time you shoot, about three to four times, the rifle hits your hand in a certain way and you can see all of the frozen marks. But he says that this is the hardships of the <sup>native</sup> people.

But this is what you do because  
you are hungry. That is all that he is going to talk



Andre Dolphus  
Joe Bayah

1 to you about. There is a lot of other people who is  
2 going to speak.

3 THE COMMISSIONER: Thank you  
4 very much.

5 JOE BAYAH: Sworn.

6 THE INTERPRETER: Last summer  
7 when you came to visit them, oh, I would like to intro-  
8 duce you. This is Joe Bayah.

9 JOE BAYAH: (Interpretation.)  
10 He says that last summer you came to see us at North  
11 Shore. You were happy for us. We were happy for you.  
12 We are poor people and we welcome you. It is nice for  
13 you to come and listen to our stories.

14 He says that you are interested  
15 in listening to our stories, and he feels that it is  
16 right that you get the information that the people are  
17 giving you.

18 We have like, our fathers have  
19 helped us survive until today. Then we must in turn  
20 help our children for the future. And when we talk about  
21 the land and how important it is to us, we are speaking  
22 the truth. And for people to be sympathetic to the  
23 people, the northern people, the native people, because  
24 they are poor people.

25 The fishing net is practically  
26 the last thing that they are going to survive on. He  
27 says that the seismic lines have caused a scarcity of  
28 animals. So their last means of survival is sort of the  
29 fishing net. That is practically the only way they  
30 are going to live off of this land now.



Joe Bayah

1 He says that although this  
2 lake is that big, he says because of all of the fishing  
3 lodges and stuff that is happening within the north,  
4 he says we will be very poor. And he says that we hope  
5 we will be very happy if this doesn't happen up here.

6 That it doesn't become another  
7 southern town.

8 He says that when I go trapping,  
9 he says, I usually work across the seismic lines. He  
10 says there is no footprints of any animals on the seis-  
11 mic lines. The animals are afraid of the seismic lines.  
12 And because of the seismic lines, there will be no more  
13 animals.

14 For the past 60 years, the  
15 old people who work for us used to go, travel from here  
16 to Fort Norman to get supplies. And this usually  
17 happened on June 15. And when we went by boat all the  
18 way to Fort Norman, it was usually pulled by the  
19 people there. They used to pull at the boat with a rope  
20 tied to it all around the river. And he says that the  
21 dogs were sometimes used as outdoor motors, outboard  
22 motors.

23 He says, and sometimes he  
24 says, it wasn't necessarily from Franklin that they  
25 traveled all that distance to Fort Norman. Sometimes  
26 they went as far as Caribou Point. Caribou Point is  
27 right opposite over there. Right--you know, you just  
28 look at it horizontally. North.

29 From Caribou Point too. But  
30 when the weather was really bad, the weather is pretty





1 unpredictable on Great Bear Lake. So when the weather  
2 is really bad, you have to stay you know, where the  
3 little islands are. And remain there until the weather  
4 calms down.

5 Although the older people ,  
6 our ancestors had a hard time in life, like, they really  
7 enjoyed what they were doing. And they liked what they  
8 were doing.

9 He says that you must give  
10 thanks for the information that we give you. And us,  
11 in turn are happy to give these information. He says,  
12 but there is going to be a time when the white man will  
13 have a hard time too. And he says the information we  
14 give you of the past might be important to even the  
15 white man.

16 And when a person gives a good  
17 word to the other person, he says, we native people give  
18 thanks for the good word. And we carry on the good  
19 word that we heard from the past, we carry on till today.  
20 Like it is sort of a good thing to do that.

21 It is like defending yourself  
22 with a down, it is defending yourself with very sympath-  
23 etic attitude. He says, for the past four years, the  
24 white man has been bothering us for land. They want to  
25 do this with our land and that with our land. We don't  
26 want anything to happen to our land. Because it is  
27 very important to us.

28 When the pipeline comes through,  
29 he says, there might be a lot of things, bad things,  
30 damages, happen to the animals and the native people.



Joe Bayah  
Jimmy Cleary

1 We don't want that to happen to us. And we hope that  
2 you understand our point that we have given you, that  
3 we don't want anything to happen to our land and our  
4 animals. And he also states that if anything happens  
5 to that pipeline, you can not renew the land.

6 So it is very important to  
7 them. And he says that they would appreciate it if you  
8 would have this in mind when you make your final  
9 statement.

10 And he hopes with all of his  
11 heart that you have grasped the idea he is trying to  
12 get across to you. That, he hopes that in your ruling  
13 you will keep this in mind. He says that there is a lot  
14 of other people who would like to talk and he probably  
15 would come back and say some more.

16 THE COMMISSIONER: Thank you  
17 very much.

18 JIMMY CLEARY : Sworn.

19 JIMMY CLEARY : (Interpretation.)  
20 He said he was born in 1900, in the spring, in July 8  
21 in Fort Norman. His name is Jimmy Cleary.

22 He says that Powell Cleary,  
23 his father, raised him. He says that father worked  
24 as an N.T. trader. He used to take care of the supplies,  
25 so in return he used to be able to trade for furs.

26 THE COMMISSIONER: What trader,  
27 N.T.?

28 THE INTERPRETER: Yes, He used  
29 to work for--

30 A N.T. Traders.



Jimmy Cleary

1 THE COMMISSIONER: That is a  
2 company, is it?

3 THE INTERPRETER: N.T.C.L.

4 THE COMMISSIONER: Oh, N.T.C.L.

5 THE INTERPRETER: Oh, I am  
6 sorry, is it Northern Traders?

7 THE COMMISSIONER: Before your  
8 time I guess.

9 A He says that in 1922,  
10 I don't know what he means by referring to the trap  
11 line, but he says he works for the trap line on North  
12 Shore for five years.

13 THE INTERPRETER: I think you  
14 are going to have to look into your history. I don't  
15 know who is Gilbert Ladine. But I guess he discovered  
16 the radium?

17 THE COMMISSIONER: Well, I don't  
18 know whether he discovered the radium. But he had  
19 something to do with the mine at Fort Radium.

20 A Echo Bay.

21 THE COMMISSIONER: Yes, Echo  
22 Bay.

23 A He says that after that  
24 he worked for Gilbert Ladine. Carrying freight. And  
25 he says for 31 years he has been hauling freights, you  
26 know. And the freights consists of machinery and oil.

27 He says that in carrying this  
28 machinery and oil, it has something in reference to  
29 the war ending a little sooner.

30 THE INTERPRETER: I really don't





1 understand what he means by the atomic bomb.

2 THE COMMISSIONER: The radium.

3 THE INTERPRETER: Oh, okay.

4 THE COMMISSIONER: From the  
5 El Dorado Mine on Great Bear Lake.

6 THE INTERPRETER: Okay.

7 A And he says that in those  
8 days too, the trappers had a very profitable time, you  
9 know, just trapping and living off of the land. And he  
10 says that he is making complimentaries to himself that  
11 because of him, the war ended a little faster for the  
12 white man and for the Indians.

13 He is saying that after working  
14 for those guys, I guess something happened to his eyes  
15 while he was working there. But it pleases him to know  
16 that he did a lot of good for the native people, although  
17 it costs him his eyes. He is pleased, you know, that  
18 he knows that he did a lot of good for the people.

19 HE says that he doesn't want  
20 any reserves up here. He doesn't want any reserves or  
21 any dam. And he says that he would be very happy if this  
22 doesn't happen up north.

23 He says that I am speaking  
24 about the land and the dam. He doesn't want the land  
25 and the dam up here. And he says that at the moment  
26 he doesn't have anything to say about the pipeline.  
27 He also says he doesn't want the pipeline, but then he  
28 contradicts himself to say that it might be useful too.

29 When, if we have war.

30 THE COMMISSIONER: If we have



Jimmy Cleary  
Joe Bayah

1        what?

2                                THE INTERPRETER:    War.    The  
3        Third World War, I guess.

4                                THE COMMISSIONER:    You got a  
5        note of that, Mr. Carter?

6                                A        He says that you guys are  
7        really brainy, he says.    You are very intelligent that  
8        you didn't come on July 8, he says.    Because on July 8  
9        it is my birthday and you would have had to bring a  
10       lot of gifts for me.    But he says you are very intelli-  
11       gent, so that is all he is going to say.    There is a  
12       lot of people that are going to talk.

13                               THE COMMISSIONER:    Thank you  
14        very much.

15                               THE INTERPRETER:    Could I at  
16        this moment take a break to get some water?

17                               THE COMMISSIONER:    We will  
18        stop for about 5 minutes, so Phoebe Tatti can get a  
19        glass of water and then we will start again in a few  
20        minutes.

21        (PROCEEDINGS ADJOURNED FOR FIVE MINUTES AT 9:35 P.M.)

22        (PROCEEDINGS RSUMED PURSUANT TO ADJOURNMENT)

23                               THE COMMISSIONER:    We will  
24        carry on now, ladies and gentlemen.

25                               JOE BAYAH: (Interpretation.)  
26        He wants to tell you about the way his father lived.  
27        He says, although it may be very small, he still wants  
28        to mention it.

29                               My father never had a rifle,  
30        he says.    So he made bows and arrows.    And this is how



1 we got ducks to eat. He says we were very poor and we  
2 never had a lot of nets, so my dad used to make a pole,  
3 sort of with harpoons, with split, you know what I am  
4 talking about. Well, he used to use that to catch  
5 fish.

6 When you are fishing, there  
7 used to be no strings for the hooks, so you used to get  
8 willows. And he used to bring it back to the teepee.  
9 And in those days too they used to have caribou skin  
10 teepees . So he said they used to dry them up inside  
11 there, and they used to dry them. And then they used  
12 to have to strip the coverings off until they are all  
13 white. And then they sort of twine them to make a rope.

14 That they use for hooks. And  
15 referring to trapping, my father sometimes had maybe  
16 one to two traps. Made by the white man. He says, but  
17 when he went trapping for a long period of time, he  
18 always used wooden traps. Wooden traps, I suppose, are  
19 made out of wood.

20 He says that we native people  
21 had a lot of hardships. And we will appreciate it if  
22 those people we are giving this information to will  
23 feel sympathetic towards our plea. The school, he  
24 says that not many children used the bush. He says, but  
25 that is because of the school.

26 THE COMMISSIONER: The what?

27 A The schools. The schools  
28 provided within all of the communities. But he says that  
29 when you take a child into the bush, and you know you  
30 sort of have a hard time taking them out of there again





Joe Bayah

1 because they enjoy it so much. And they like the bush.

2 So although you can say that  
3 not very many people, children use the bush, they really  
4 enjoy being in the bush. And he says that we don't  
5 have anything of very much value or worth, so we depend  
6 on fish and animals.

7 He says that this is something  
8 that is very important to us. It has to mean some  
9 thing to us. He says that the lake, out here is like a  
10 deep freeze. So we don't want to have any more diffi-  
11 culties put on us. Aside from what we have.

12 Like he is saying that they  
13 don't want anymore things to, major development or any  
14 type of damage to happen.

15 My father used to make, he  
16 never had very much supplies in those days. And my  
17 father used to twine those--I told you about those,  
18 described the twining of the willows after stripping  
19 them to make the string for the hooks. He says but  
20 then there was times when there was no floats too. So  
21 they had to get some wood and slit the, carve it into  
22 the shape of a, sort of a round shape and then it<sup>is</sup> cut  
23 half.

24 And then they used to put a  
25 hook in between that to keep it together, made out of  
26 bone and that is how they, he says the father got fish  
27 for the children.

28 The native people, his ancestors  
29 and his fathers, they may have--their life must have  
30 been hard. But that the way of life, it still exists



1 today. It still exists today. And that is sort of the  
2 native way, he says.

3 Today we have the ropes avail-  
4 able at the Bay, and at the stores, to--he is going  
5 back to fishing again. And he is saying that sometimes  
6 when you are used to set nets underneath the ice, you  
7 always have to have an extra string to pull the nets  
8 through the ice so that you can look at it, and then  
9 put it through the other way again, to put it back into  
10 the ice.

11 He says that when we used to  
12 do that, my mother used to get a lot of sinews that  
13 you used for sewing moccasins and stuff like that. They  
14 used to use the sinews and fix it all up and tie it all  
15 together. They used to use that rope for pulling through  
16 the nets.

17 THE COMMISSIONER: Sinews of  
18 the caribou?

19 THE INTERPRETER: Yes.

20 A He says that sometime  
21 they spend their winter in Johnny Hoe. And in the  
22 springtime they have to come back and there was no gum  
23 boats and other rubbers footwear. So they used to take  
24 the legging off of caribou and they used to use the  
25 legging. It is sort of a little hide, that they used  
26 to put it at the--the mothers used to sew this to the  
27 bottom of the moccasins. And this, the people used as  
28 rubber boots, to walk across<sup>on</sup> the rough ice.

29 He says this was the way of  
30 the Indian people.



Joe Bayah  
Albert Menico

1 He says, today I sit here and  
2 I must look like--I must look to you like I dress well,  
3 he says. But in those days I never had nothing, aside  
4 from caribou hide trousers. No underwear, no shirt,  
5 just caribou hide trousers. Plus the caribou hide fur  
6 coats.

7 And this is all that he has  
8 to say for the time being. But if anything comes up,  
9 he will gladly say <sup>some</sup> more tomorrow.

10 THE COMMISSIONER: Thank you  
11 very much.

12 ALBERT MENICO: Sworn.

13 ALBERT MENICO: (Interpretation.)  
14 He has something to say something too.

15 THE INTERPRETER: And this  
16 will probably be our last witness for today.

17 A He says that we have a  
18 woman witnesses. And he says that in the old days  
19 the women had their role within the family. And he  
20 is saying that they had their own place within a family.  
21 And the men also had their own place. But when those  
22 womens were talking about the way of life, and how this  
23 was carried down, sort of like tradition, he says what  
24 they said, what the kind of statements that those womens  
25 made, and the kind of statements that the men made, are  
26 very true.

27 Whatever the woman said, it  
28 is the truth. He says, because he knows, from experience  
29 he knows that what they have said is really the truth.

30 And he says, Andre, when he





1 made some statements about how his family were, his  
2 mother and father, what they taught him, he says, I have  
3 gone through that same experience.

4 And he says, I know when he  
5 is, what he is talking about. He is not--old Andre  
6 also stated a lot of times that he wasn't the only one.  
7 So what he is saying is that they share this same exper-  
8 ience.

9 He pointed to the heighth  
10 that he was, when he saw his father's father. Great-  
11 grandfather. So he says that he is the fourth of the  
12 generation. And he says that they all taught each  
13 other, you know, through sort of following footsteps  
14 of the other.

15 He says, so I am following  
16 the footsteps of my great-grandfather. And my father.  
17 And he says that I have traveled all over this Great  
18 Bear Lake. I have traveled all over on the land. And  
19 we are talking about the land, the importance of land,  
20 then it is the truth.

21 He says the community is Fort  
22 Franklin and Fort Norman. He is about the only oldest  
23 person here. He says, and the kind, the way of life  
24 in which they described, he says, I am more familiar  
25 with that. I am not more--I am very familiar with that.

26 HE says, when you have traveled  
27 to a lot of, you know, to different communities. You  
28 see a lot of children playing on the road, playing out-  
29 side of their homes. He says, the kind of life that  
30 we are leading today, we have to talk for our children.



1 All of those children you are seeing playing on the  
2 road, within those communities, you are speaking for  
3 them. And we can't, you know, we older people can't  
4 say, well forget the children. We have to think about  
5 those children.

6 Because the older people, like  
7 his father and them, they thought about them. Now it is  
8 their turn to think about the children. So he says  
9 that when we are talking about the land and how important  
10 it is for us, we are not saying for just ourselves.  
11 But we are also speaking for those little children you  
12 see on the roads.

13 We are not talking, when we  
14 are giving evidence, for this community, we are not  
15 talking just for the good of this community. We are  
16 also thinking about all of the communities within the  
17 MacKenzie Valley. And he says that when he gives you  
18 this information, he really would appreciate it very  
19 much if you would listen to them.

20 And what he is saying is that  
21 he doesn't, he--he is making a special request of you.  
22 And they would appreciate it very much if you would  
23 listen to those requests. Now--it is hard for me to  
24 explain it.

25 THE INTERPRETER: I can under-  
26 stand him in Slavey. I would do a perfect job if I  
27 was translating in slavey. But it is hard.

28 THE COMMISSIONER: Well, I  
29 think I understand very well what you said, sir. I  
30 think--I understand what you are telling me, at any rate.



Albert Menico

1                   A.     We are talking about things for  
2     the future for our children, he says. So today we need,  
3     like for the children to carry on, they need a net  
4     runs and trapping very much.

5                   My father taught me so that  
6     I can, I can continue life. I can, he says, to make  
7     better my life. Like to better my life. He is saying  
8     that if I just went ahead and didn't take heed of what  
9     he was saying, he probably wouldn't survive today.

10                  He says, but now the children  
11     today are not really using the bush as much. He says  
12     because of the schools, within all of the communities  
13     it serves--they are sort of running two lives. You  
14     know, there is the schools to worry about and the  
15     traditional way of life to worry about.

16                  And he says that he doesn't  
17     know what the outcome might be. But it would be better  
18     if the older people could carry on the traditional way  
19     of life.

20                  He says, not the older people,  
21     but to teach the younger children to carry on the trad-  
22     itional way of life. The children today, the government  
23     runs all of the schools. And the government and the  
24     white people are sort of the control, have the control  
25     over the younger people. They are running the young  
26     one's lives.

27                  He says, but it would please  
28     him so much if we, the older people, would teach the  
29     younger people how to live off of the land, because he  
30     says, we didn't need education to survive in the north.





1 But he is stating, you know,  
2 very clearly, that it is somebody else that is doing the  
3 teaching of the children today.

4 He says that when he was young  
5 he traveled all over, in the North Shore and all over  
6 the Great Bear Lake, he said. He traveled all over for  
7 trapping. You know, and the way of life is completely  
8 different from just straight trapping.

9 He says that when he traps,  
10 he doesn't know why he--he says he questions why did he  
11 trap all of those areas. Because all of the money that  
12 he made, or all of the furs that he brought back, the  
13 Bay stores stole from him. You know, like they are  
14 sort of stealing from him, because the price of the  
15 fur was so low.

16 He says that he questions today  
17 why he traveled all of that distance practically for  
18 nothing? He says, but to teach the children how to  
19 carry on for a later life, is more important today than  
20 to, the way of life to other people.

21 The way we lived in the old  
22 days and the traditions are still passing, on, like  
23 the way of the Indian people. Is they still live off  
24 of the land.

25 But he says we can't go ahead  
26 and give the permission to these guys to damage the  
27 land. We can't give permission to these guys to go  
28 ahead and do whatever they want on our land, knowing  
29 that we are going to be the ones that is going to  
30 suffer from it.



1 He says, so it is best for us  
2 to continue the way we used to live.

3 The information that you got  
4 from the woman witnesses, and the men, he says, what-  
5 ever they said is the truth. Because they all share  
6 the same experience. And he also says that he couldn't  
7 sit back, he couldn't sit back and just wait. Because  
8 he says he has something to say. And he had to say it.

9 And --I don't know, I forgot  
10 the rest. There is just too many distractions.

11 But he is just saying that,  
12 you know, he couldn't sit back and just watch. He had  
13 to say what he wanted to say.

14 He just had to say the things  
15 he just told you. And he says that he is happy for you  
16 to come to face them, when you are talking to them when  
17 they are talking to you, you know. And he is happy for  
18 you and you should be happy for him too.

19 He is an aggressive speaker, that  
20 he might really do it too. So he is just going to take  
21 it easy.

22 THE COMMISSIONER: Well,  
23 thank you very much. I guess I got off easy.

24 THE INTERPRETER: (Translates)

25 THE COMMISSIONER: What is  
26 going on now?

27 THE INTERPRETER: It doesn't  
28 involve you at all.

29 THE COMMISSIONER: Well, could  
30 you tell me whether---



1 THE INTERPRETER: Okay, okay,  
2 I get it.

3 THE COMMISSIONER: No, whether  
4 anybody else wants to speak tonight? Or--you said that  
5 was the last witness. You wanted to speak.

6 Chief Kodakin and members of  
7 the Council, did you want to adjourn now until tomorrow  
8 or did you want to carry on for a while longer? It  
9 is all right with me if you want to carry on.

10 It is all right with me if you  
11 want to adjourn until tomorrow. Whatever you and the  
12 people who live here want to do, I am at your disposal.

13 THE INTERPRETER: (Translates.)  
14 They have concluded that they have tomorrow and the  
15 next day?

16 THE COMMISSIONER: Well, what  
17 we would like to do is carry on tomorrow and tomorrow  
18 night as well. We would like to go down to Fort Norman  
19 on Thursday. But if we don't finish here tomorrow  
20 night, we could stay here Thursday morning and maybe  
21 part of the afternoon.

22 But we would like to be able  
23 to get to Fort Norman on Thursday so we could start  
24 there maybe Thursday afternoon or Thursday night. So--  
25 but I will stay until I have heard everybody who has got  
26 something to say. Don't worry about that. I am just  
27 saying that we would kind of like to get to Fort Norman  
28 on Thursday, because there is people there, I am sure  
29 who want to say something.

30 We could start with--we can





1 carry on tonight or we can start earlier tomorrow. I  
2 am finding what everyone has said very helpful. And  
3 it is very useful to me.

4 THE INTERPRETER: That you came  
5 to what everybody speak, and you came here to listen  
6 to everybody the--comments. And in a way, he is telling  
7 you to not be in such a hurry to take off, because they  
8 feel that if the whole community is here to state its  
9 feelings and stuff like that, you might have to stay  
10 until January.

11 THE COMMISSIONER: Till when?

12 THE INTERPRETER: Till January.

13 THE COMMISSIONER: Well, let's--  
14 is it all right if we carry on for a little longer  
15 tonight? I will stay until Thursday and even longer  
16 than that, but we had planned to go to Fort Norman  
17 later in the week. And I think that you will find that  
18 if we carry on a little longer, maybe some of the people  
19 who haven't had a chance to speak would---

20 We will adjourn then until  
21 tomorrow.

22 THE INTERPRETER: I think they  
23 have something planned for tonight.

24 THE COMMISSIONER: All right,  
25 well, sure, I understand that. And well, we will--how  
26 about--should we start then at one o'clock tomorrow,  
27 would that be the right time?

28 Well, we will adjourn then  
29 until one o'clock tomorrow then. And I want to thank  
30 Chief Kodakin and the members of the Council and all of



1 other people who spoke today, because what each of you  
2 has said is very helpful to me. And gives me a chance  
3 to understand how you feel, about the proposed pipeline.

4 And what you think about what  
5 the pipeline companies propose to do. We will carry  
6 on tomorrow then at one o'clock in the afternoon and  
7 then we will carry on again tomorrow evening. And we  
8 will carry on still at Thursday, if there are people  
9 who don't get a chance to speak tomorrow. We will stay  
10 and listen to you on Thursday.

11 Don't worry about that. And  
12 then tomorrow night at this time, we will maybe take a  
13 look at where we are are, is that all right?

14 So, thank you again, and we  
15 will carry on at one o'clock tomorrow.

16 (PROCEEDINGS ADJOURNED UNTIL 1 P.M. WEDNESDAY.)  
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M835

Community VII

AUTHOR

Mackenzie Valley Pipeline Inquiry:

TITLE

24 June 1975 Fort Franklin, N.W.T.

DATE DUE

BORROWER'S NAME

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2004 .











